

inside **history**

AUSTRALIA & NEW ZEALAND

SEP-OCT 2015

FROM
INDIGENOUS
AUSTRALIA
TO IRELAND
**RAY
MARTIN'S
FAMILY
JOURNEY**

WHAT
REALLY
HAPPENED
WHEN
**WWI
DIGGERS
ARRIVED
HOME**

FIND YOUR
ANCESTORS
WITH

85

NEW
RECORD SETS

HOW TO
WRITE A
FAMILY
HISTORY
**EVERYONE
WILL LOVE**

WHERE ARTHUR PHILLIP AND
THE FIRST FLEET LANDED

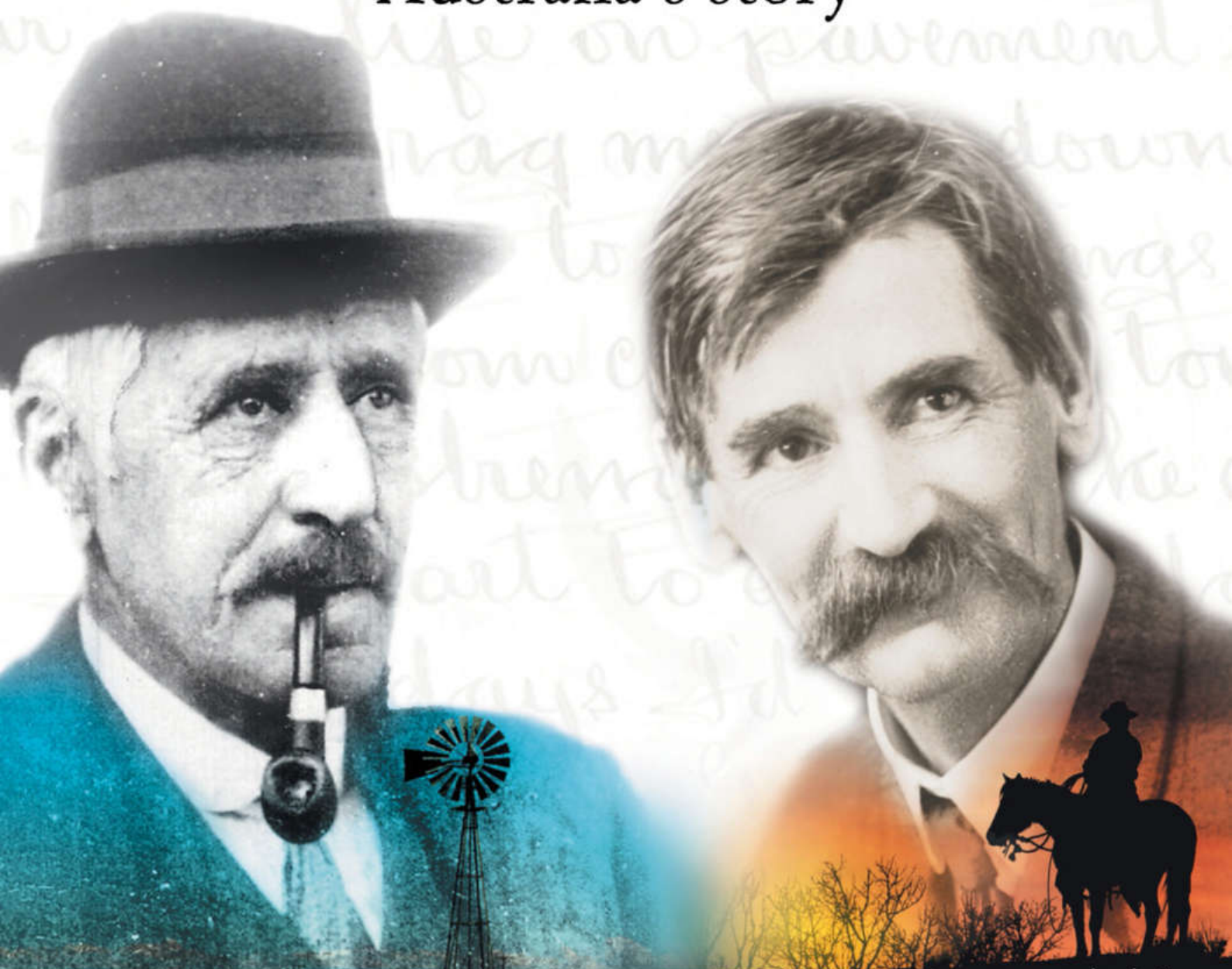
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inside history

AUSTRALIA & NEW ZEALAND
magazine

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This depiction of **Captain Arthur Phillip** comes from a colour glass lantern slide by photographer **Gordon H Woodhouse**, c.1910-50. Courtesy State Library of Victoria, ID H15361/23.

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I think I need a sign in my office that reads, 'Nepotism rules, okay?' Because this issue we're featuring an interview with my mum, Barbara Hall, about her new book on Irish convicts. Turn to page 13 and you'll understand why family history is in my genes!

Speaking of the endlessly interesting topic of convicts, we're pleased to bring you our cover story for this issue as part of our debate series — the landing of the First Fleet and the question, is history wrong?

First Fleet historians Michael Flynn and Gary Sturgess have been investigating where exactly the First Fleet came ashore on 26 January 1788, and their conclusion — and their evidence for it — makes for fascinating reading. While no one doubts that the landing took place at Port Jackson, exactly where in Sydney Cove has been a subject of contention for nearly 130 years! Read more on page 30.

We also turn our attention to the Parramatta Female Factory and the scene of the first known riot by women in Australia. Could it also be the place of the first workers' action? Turn to page 44 to learn more, and see how you can support the ongoing battle to have this important precinct preserved.

Our 'ask our experts' section is one of my favourites in the magazine — we never

know what records *Inside History* readers will ask our experts to investigate! This issue, military historian Neil Smith turns detective to discover more about two military photographs relating to World War I. See what he uncovers on page 16.

There's lots more in this issue, too. Esteemed historian Graeme Davison has turned his hand to writing about his family history — and reveals how he was bitten by the 'genie bug' on page 49.

We visit Canberra to discover the best places to start your genealogy research (page 53), interview *Who Do You Think You Are?* celebrities Ray Martin and Luke Nguyen about being part of series 7 (page 38), plus we're running our cover competition again (page 48). We want to make your ancestor a cover star, so start sending us your entries!

All this and much more. Happy researching,

Cassie

Congratulations to our competition winners from issue 28!



In issue 28 we were giving away 5 book packs from the National Library of Australia, each containing a copy of *First Fleet Surgeon* by David Hill and *Crime, Punishment and Redemption* by June Slee. We've published the names of the winners on our website. Check insidehistory.com.au/category/special-offers to see if your name is there!



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This issue we ask our **CONTRIBUTORS**

What's the strangest or most surprising line of work
you've come across while researching the past?



Gary Sturgess

“Phillip’s landing”, page 30

My pick would have to be ‘seedsmen’ — nurserymen and botanists who paid the officers of some of the early ships sent to New South Wales to bring home plants and seeds for propagation and sale in the English market.

Ian Waller

“In hiding”, page 34

The strangest line of work that I have come across in researching my own family was that of a ‘battledor maker’. Apparently this was the art of making beaters, usually from cane or reed, to remove dust from cloths or floor mats. It appears to have been a seasonal job undertaken around the time of a spring clean.



Gay Hendriksen

“It’s a riot”, page 44

For me it is the ‘knocker-upper’ — not so much a strange activity but an unusual name. The knocker-upper was really a walking alarm clock. They were paid to wake people. They would use a truncheon to tap on the door or, if on an upper floor, a peashooter sending these little missiles to tap on the windows. The activities were repeated until the person was up for work... No snooze button!

POSTIE'S HERE!

Share your thoughts with the *Inside History* team.

GRANDFATHER'S LETTER

I read with interest in issue 29 the extract "Half sailor, half soldier" from *In All Respects Ready* by David Stevens, which featured among others my grandfather **Leighton Seymour Bracegirdle**, commander of the 1st Royal Australian Naval Bridging Train (RANBT). This extract highlights the service undertaken by a group of men whom I feel history has forgotten. I know personally that to mention the RANBT elicits a lack of knowledge of its formation, purpose, work or activities in World War I.

It is serendipitous, therefore, that this issue of your magazine came out as the Reserve Forces Day Parade in Melbourne on 5 July commemorated the service of the RABNT. I was honoured to be a guest at this year's parade as were the families of other RANBT personnel. Descendants also took the opportunity to march behind the RANBT banner to the Shrine as did other groups of Reserve Forces personnel. It was a memorable morning; as a memento each RANBT family was presented with a medallion commemorating World War I.

The extract in your magazine includes material written by RANBT personnel including one from my grandfather. He was a very private person, possibly due to the demands of his various careers. Be that as it may, these personal ephemera add to this revealing story. David Stevens

should be congratulated for his book that focuses on the Navy's contribution in World War I. I look forward to reading it in its entirety.

— Mary Anne Gourley,
Doncaster, Vic

ONE BRAVE "GRANNY"

I read with great interest your article on the RANBT. In it you referred to Lieutenant **Thomas Bond**, sometimes known as "Granny". Aged about 49 when war broke out, Thomas Arthur Bond was indeed older than his comrades but his claim to fame lies in the fact that he was the first Australian to be given a bravery award for his efforts in the Great War.

Bond was a member of the Australian Naval and Military Expeditionary Force, which took from the Germans its wireless station in New Guinea. During this brief campaign he coolly disarmed a group of German and native soldiers before leading his

group onto the wireless station. For his gallantry he was awarded the Distinguished Service Order (DSO). Congratulations for highlighting the work of the little-known RANBT!

— Greg Raffin,
Wauchope, NSW

SOMETHING BORROWED

What a wonderful publication *Inside History* is; the members enjoy borrowing these to take home. The stories are always interesting and well researched.

— Rhonda Jones,
Blayney Shire Local
and Family History Group

TALES FROM A TROVER

Love your story on John Warren ("The corrector: An insider's guide to Trove", issue 29). As a keen "Trover" (albeit with about 3 million fewer corrections than John), I'm always amazed to see his total growing.

— Jane Kim, via Facebook

Each issue the writer of our star letter will receive a recently released history book for writing in. This issue, Greg Raffin will receive a copy of *The Man Who Saved Smyth* by Rick Searle (Allen & Unwin, \$32.99).

Want to have your say on "Postie's here"?
Write to us at contribute@insidehistory.com.au



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BOB'S YOUR UNCLE



Are you looking to connect with other descendants or historians? Each issue we'll feature who and what people are researching.

YOUR WARTIME LETTERS

The Sydney Jewish Museum invites you to participate in a special event celebrating the power of the written word during times of conflict.

We encourage anyone with correspondence written or received during war time (World Wars I and II, Vietnam, Korea, Afghanistan or Iraq) to submit and read an extract from one of your letters at our 'Reading Between the Lines' event on Sunday 1 November. Please email us for further information or to participate.

— Aviva Wolff,
rsvp@sjm.com.au

TWO VICTORIAN FAMILIES

I am seeking information and photos of families Nolan (Nowlan), O'Keeffe, English and O'Dea who lived in the Greta, Glenrowan and Laceby region of Victoria in the late 1800s to early 1900s.

John Owen Nowlan married **Mary O'Keeffe** after he arrived from Ireland in about 1854, and lived in The Plenty in Melbourne for a few years before moving north. They had 14 children.

Meanwhile, **Michael English** married **Johanna O'Dea** and two of their daughters married two of the sons of **John Nowlan**. **Michael Nowlan** married

Ann English and they are my grandparents. If anyone can help with my research I would be most grateful.

— Judith Nolan,
judith.nolan@bigpond.com

THE TRAGIC LIFE OF A TOUGH PIONEER WOMAN

My husband's 3 x great grandmother, **Frances (Taylor) Parker** arrived in Sydney from Chiselborough, England, with her husband **William** in 1857 and together they set up in Maitland.

Over the next 10 years they produced eight children, of whom three did not survive infancy, but how suddenly life can change! William got sunstroke while painting a roof in very hot weather and died.

Frances next married **William Ballard Clifton**. Within months of their marriage William, who frequented bilking houses in Sydney, had killed the young daughter of the proprietress in an argument over change from the purchase of alcohol and was sentenced to two years' gaol for manslaughter. Meanwhile, a heavily pregnant Frances put herself in the hands of the Benevolent Society to await the birth of their first child, and placed the younger Parker children into the Randwick Asylum for Destitute Children. William sued for divorce in 1878 citing adultery after she had left him for chasing her down the street with a carving knife.

Frances, in desperation, found herself in Obley, New South Wales, with one **John Schwoon**, whom she had known in Sydney, and became his housekeeper. They later had two daughters, one of whom didn't survive, all documented at State Records NSW. What happened to John we have yet to discover but Frances eventually married a **John Wallace**. I'd be interested in learning more about both of these men from fellow researchers.

Despite Frances' often difficult life, surviving photos show her as neatly dressed, and I am told she was a much loved grandmother.

— Rowena Summers,
rowenasummers@ozemail.com.au

Lots of researchers have been linking up and knocking down their research brick walls via "Bob's your uncle". To place an ad, email: contribute@insidehistory.com.au. Adverts are free!

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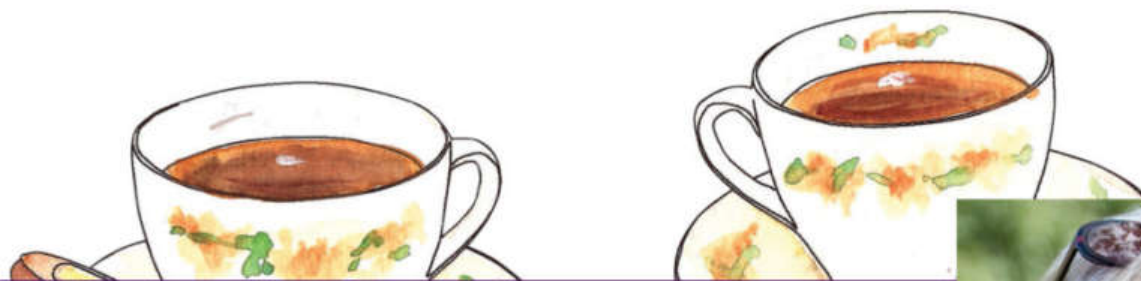
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CUP OF TEA

with Barbara Hall, author and researcher



When Barbara Hall discovered she was related to Irish convicts, she was inspired to find about more about the context in which they lived. She talks to Cassie Mercer about her work.

The Rebel Ship Minerva is your sixth book on Irish convicts. What made you start researching this topic?

I began researching Irish convicts because of what I found out about my 4 x great grandfather, **Edward Turley**. He was a highwayman, a multiple offender and part of a notorious gang of swindlers in 1790s Dublin. He was sentenced to transportation for life and arrived in Sydney in 1796.

Who are some of your favourite convicts?

It's difficult to pick favourites from the 1,200 or so Irish men and women that I've researched for my books, but **Jane Maher** (my 4 x great grandmother) is very appealing. Described in her trial in Dublin as an 'abbess of a nunnery, of the Lower Sort', she endured the voyage of the horror ship *Britannia* in 1797 to serve a seven year sentence.

She survived only five years in the colony, but produced two daughters and established a bakehouse at The Rocks. At the same time as her death in April 1802, a letter she had sent back to Dublin requesting information about a son she

had left behind was published in the Irish newspapers.

Other convicts who stand out are **Joseph Davis**, who wrote a moving letter to his wife before leaving Ireland, the story of highwaywomen **Catherine McLean**, **Mary Bryan** and **Mary Curran**, who robbed the Wicklow mail dressed as men, and **Elizabeth Rafferty**, bequeathed the first plot of land at Vaucluse by the captain of her ship for services rendered, so to speak. And I found the life of **Daniel McAleese** fascinating. According to Irish rebel and fellow convict, **Joseph Holt**, McAleese was 'a gardener, a freemason, an Orangeman, United man, leader of a banditti of robbers and hangman at Trim goal', who had a large scar across his forehead.

What are the main sources you use in your research?

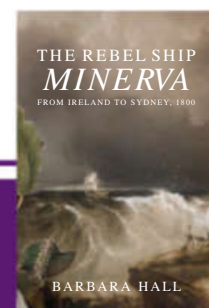
Digitised newspapers on Trove and the British Newspaper Archive are full of information. I also access Irish newspapers

the *Freeman's Journal* and the *Belfast Newsletter* for trial and conviction details online for free through the National Library of Australia's eResources page.

I find a lot of information in the colonial records on Ancestry and the Irish Transportation Registers at State Library of NSW. And resources that are little known but worth the effort are the Registers One to Nine and Bench of Magistrates papers at State Records NSW.

What's your best tip for researching Irish convicts?

Be scrupulous about checking if you have the right person. Often with Irish convicts there are a few with the same name, or with name variations, so I research each one until I can be certain it's the right person. Triangulate what you know using different records to back up your theory. ☺



The Rebel Ship Minerva: From Ireland to Sydney, 1800 (Irish Wattle, \$50) and Barbara's earlier books are available through irishwattle.com.au

THE LATEST NEWS

FROM THE HISTORY AND GENIE WORLD

World War I nurse's photographs unearthed

The State Library of Queensland plans to digitise a recently discovered collection of 180 photographs depicting the life of a nurse in World War I. The photographer, **Marion Winifred Croll**, took dozens of photographs throughout her war service and leave in 1915.

The Library acquired the then unidentified collection from an online auction after recognising one of the sample images. It was similar to photographs held in the Library's collection of papers from Brisbane doctor, **David Gifford Croll**. He served in the Middle East in the 2nd Light Horse Field Ambulance during World War I.

Staff realised the images (such as the one featured top right) must have been taken by Croll's wife, Winnie, who served as a nurse at the 1st Australian General Hospital in Helopolis.

It is rare to find a husband and wife both enlisted in the First World War, says Robyn Hamilton, a content curator at the State Library of Queensland.

"The images are a delightful and detailed picture of life in Cairo in 1915," Robyn said. "Winnie and Gifford had no children, so we are glad to be able to preserve their memory by digitising both their collections."

MORE slq.qld.gov.au



New Victorian Places website

The stories of more than 1,600 places in Victoria have been brought online with the launch of a new website.

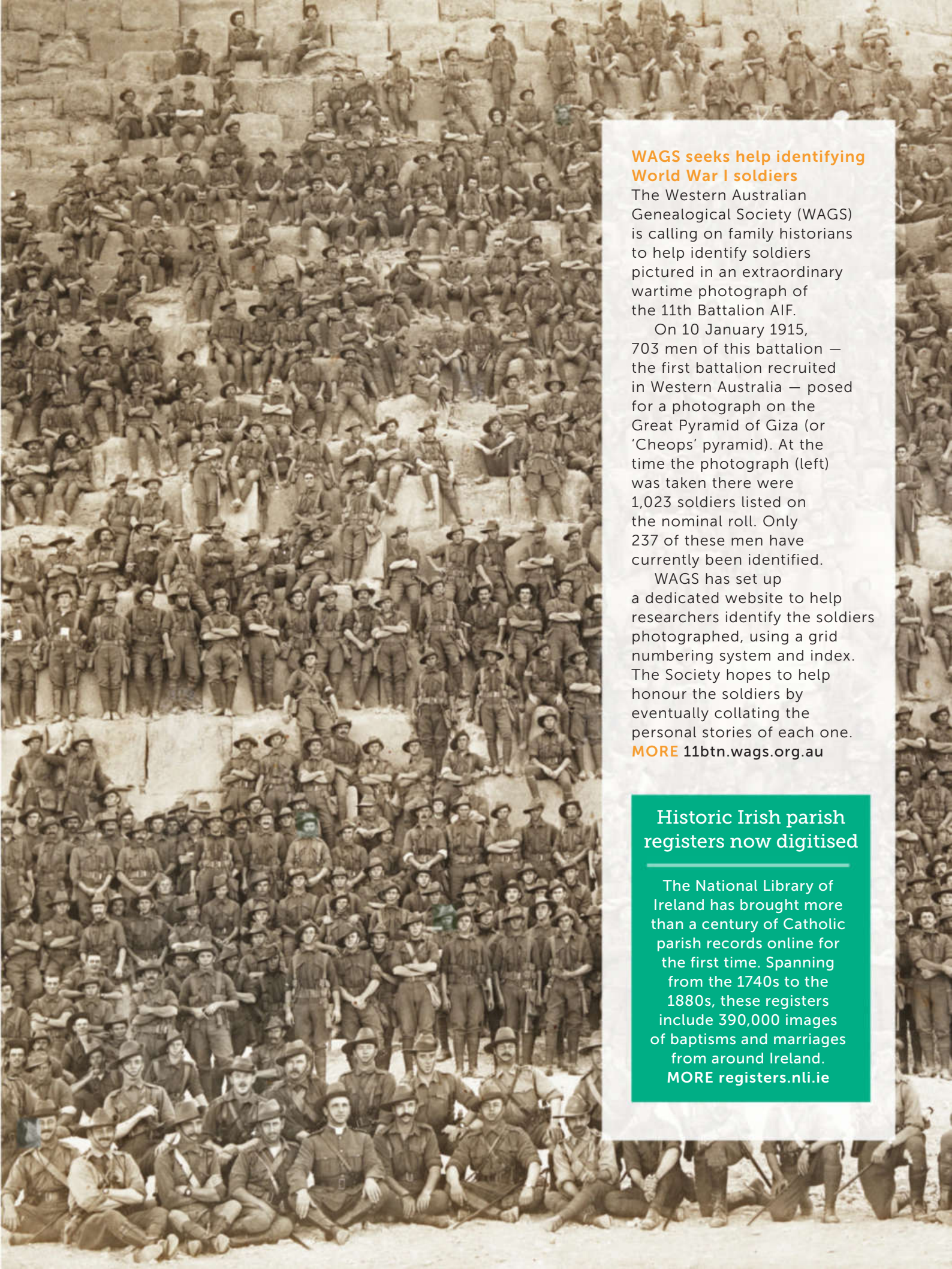
Victorian Places shares the history of every town, city, village, suburb and settlement, both old and new, with a population of more than 200 people at any census. A joint initiative of Monash University and the University of Queensland, the site is the result of more than 20 years of research and writing.

Entries include newly digitised historical sources relating to the place in question, alongside extracts from handbooks and gazetteers, and images ranging from promotional tourism material to historical postcards. The researchers aim to add new material and census data to the database over time.

MORE victorianplaces.com.au



Image Courtesy State Library of Victoria, ID H2012.69/119.



WAGS seeks help identifying World War I soldiers

The Western Australian Genealogical Society (WAGS) is calling on family historians to help identify soldiers pictured in an extraordinary wartime photograph of the 11th Battalion AIF.

On 10 January 1915, 703 men of this battalion — the first battalion recruited in Western Australia — posed for a photograph on the Great Pyramid of Giza (or 'Cheops' pyramid). At the time the photograph (left) was taken there were 1,023 soldiers listed on the nominal roll. Only 237 of these men have currently been identified.

WAGS has set up a dedicated website to help researchers identify the soldiers photographed, using a grid numbering system and index. The Society hopes to help honour the soldiers by eventually collating the personal stories of each one.

MORE 11btn.wags.org.au

Historic Irish parish registers now digitised

The National Library of Ireland has brought more than a century of Catholic parish records online for the first time. Spanning from the 1740s to the 1880s, these registers include 390,000 images of baptisms and marriages from around Ireland.

MORE registers.nli.ie

Ask our *experts*

Here, our resident experts answer your queries. This issue, **Neil Smith** discovers what two photographs from the World War I era reveal about a reader's family.



I am seeking help with family photographs of mine, which I think may in some

way be linked. The first photo is of a group of what I believe to be post-World War I relief effort fundraisers.

Pictured in the photo (above right) from the left is my grandfather, **Peter Joseph Kinsella** and next to him is his wife **Jessie Evelyn Kinsella** (née **Amor**). The little boy in the front is their son **Gordon**. I think Gordon would have been about three years old in this picture, which would date it around 1918.

The name at the top of the stall seems to say "Fancy stall", and they appear to be holding toys for sale. They were living



in South Yarra, Melbourne, around 1919.

I also have a photo of my grandfather (opposite) in a war uniform we think is from World War I (the date on the back says 1919). However, I think he must have been part of a civilian effort as to our knowledge he never fought in the war.

I am wondering what the purpose of this stall may have been, where it's located and what uniforms the females in the photo are wearing? Also, is it possible whether my grandfather's uniform could be identified?

— Denise Jansons,
Patterson Lakes, Vic

Join us on Facebook for more expert tips, or ask our community for help with your research. Visit facebook.com/insidehistorymagazine

A.

Neil Smith says: It's a beautiful shot of concerned citizens supporting the war effort. I agree that it was taken late in the war as evidenced by the US flags.

From the outset of the Great War, Australian women were determined to play their part supporting our diggers overseas. Many fundraising committees were raised with varying degrees of official support. The Citizens' War Chest, Australian Comforts Fund and Cheer-Up Societies come to mind. All these groups devised ways of raising funds in local halls, parks and private homes where cakes were baked, socks knitted, lapel pins sold and other goods collected for sale or postage overseas.

There was also strong involvement by the Young Women's Christian Association and I think the initials YWCA appear on the ribbon to the top left of the photo. Certainly most of these patriotic ladies wore some sort of unofficial uniform, not unlike those shown, but I doubt any more authoritative comment can be made.

Turning to the two men in the photograph, and the remaining image, I agree that the soldier is the same man as the well turned out gentleman on the left. His civilian attire gives no suggestion at all of any active service — no Services Rendered Badge, regimental badges or medal ribbons. His portrait on the other hand shows him in the uniform of the Royal Australian Garrison Artillery (RAGA), probably serving

as a driver. As such, he would have been a member of the permanent military forces. I can identify the associated hat and collar badges, plus his bandolier and leather leggings, which further confirm my assessment.

The rear of the photograph of course substantiates the RAGA connection and indicates service at Fort Gellibrand where large coastal defence guns were located from the early days of the 20th century. Many historians say that the first shots of World War I were fired by these gunners from the Point Nepean gun positions hours after war was declared on 5 August 1914.

Before leaving the group photograph, it should be noted that the man on the extreme right is wearing a naval uniform. While he might have been Australian or British Naval Reserve, the uniform seems to be that worn by the civilian Merchant Marine Service. If given his name, the likelihood of finding further information at the National Archives of Australia is strong.

Unfortunately, the chance of finding military records for Peter Kinsella is slim. I couldn't find anything online and I know that many of the records for permanent soldiers of the period have been lost. A quick session on Ancestry and Trove reveals that Peter was at Fort Queenscliff — a major RAGA concentration before the war, and again c.1919.

Interestingly, Trove indicates he attempted enlistment in Geelong only days after war was declared but there is nothing to confirm him going to camp. This would have been for the AIF raised specially for active service. Many men like Peter with permanent army experience would have been disappointed

to find that their services were refused, as they were considered too valuable as trained military men to be sent overseas.

While some volunteers have surviving enlistment dossiers, Peter does not, probably because he was not sent to a training camp. It seems that Peter rejoined the RAGA later in the war and he was clearly a patriotic man, especially as I see he served on the home front again in World War II as a Peace Officer, no doubt guarding high security facilities. A truly patriotic family. 🐣



*Lieutenant Colonel
Neil C Smith AM
is head of Mostly
Unsung, which
publishes on
Australian and*

*British military history. Visit
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History now

The best events across
Australia and New Zealand.
Compiled and written by
Sarah Trevor

Until
29
November

Endless Pleasure

This August, the Australian Museum of Gardening opens its inaugural exhibition at Carrick Hill in Springfield, South Australia. *Endless Pleasure: The Art of Gardens and Gardening* explores Australia's rich gardening history. Paintings, ornaments, prints and decorative arts on display — along with an array of gardening implements — catalogue the history of gardening and gardens in Australia. The exhibition is accompanied by the book *Endless Pleasure – Exploring and Collecting Among the Byways of Gardens and Gardening*, edited by Trevor Nottle (Wakefield Press, \$39.95). The museum, exhibition and book are all a must for any history lover with a green thumb (or, shall we say, 'budding' interest in gardening).

Visit carrickhill.sa.gov.au

Above *From a Country Garden* by Adrian Feint, 1943. Courtesy of the estate of Adrian Feint, and the New England Regional Art Museum.

NSW

5-13

September

History Week

Now in its 18th year, this year's History Week looks at the theme of 'War, Nationalism and Identity', encompassing not only the battlefield but also the history of nation building and national identity. Initiated by the History Council of New South Wales, History Week is celebrated by museums, libraries, archives and societies around the state. Check the History Week program for more details.

Visit historycouncilnsw.org.au/history-week

11

October

Mad Through the Darkness

Explore the Gallipoli campaign through the perspective of Australian war artists who journeyed there during the conflict and in its aftermath. *Mad Through the Darkness*, on display at the Art Gallery of NSW, features works from an array of artists including **Arthur Streeton**, **Will Dyson**, **George W Lambert**, and **Evelyn Chapman**, the first female Australian artist to visit Europe's Great War battlefields, whose work will be presented for the first time in a century.

Visit artgallery.nsw.gov.au



Until

27

September

Australian Inspiration

What do the Sydney Opera House, the

waratah and the koala have in common? These Aussie icons have long inspired artists and designers. *Australian Inspiration*, at the State Library of NSW, delves into the history of Australian design: from early settlers' sketches of the waratah, to artists' depictions of koalas, to contemporary artworks of the Opera House.

Visit sl.nsw.gov.au

WA

Until

25

October

Lustre: Pearling & Australia

With a long and at times troubling history, pearling is one of the oldest industries in Western Australia. *Lustre: Pearling and Australia*, at the Western Australian Maritime Museum, explores this industry, and the personal stories of Aboriginal, Asian and European pearlers alike. Delve deeper into pearling's past, from the dangerous 'naked diving' to depths of up to 10 metres, to the horrific stories of Aboriginal slave labour and indentured Asian immigrants.

Visit museum.wa.gov.au

NZ

26

October

Ake! Ake! Ake!

Ake, Ake, Ake, an exhibition at Te Awamutu Museum, tells the stories of seven Waikato-Maniapoto men who were part of the Māori Contingent during World War I. It examines the contribution these men made to the war effort, in the context of their heritage and the Waikato Land Wars 50 years earlier.

Visit tamuseum.org.nz

TAS

Until

22

November

Palfreyman's Pharmacy Display

Take a glimpse into the history of early 20th-century medicine in this display at the Tasmanian Museum and Art Gallery (TMAG) — a recreation of the well-known Palfreyman's Pharmacy, which was located in North Hobart from 1912 to 1973. When the pharmacy closed, TMAG collected the building's furnishings and fittings, now on show. Visit the pharmacy of yesteryear and learn more about this former Hobart institution.

Visit tmag.tas.gov.au

VIC

24

September

Citation and Methodology
Learning the proper protocols of source

citation is not exactly the most fascinating component of researching family history, but it's an important skill to get right. Join the Genealogical Society of Victoria (GSV) at the GSV Meeting Room for a one-hour talk on how to cite your sources accurately. Visit gsv.org.au

Until
18

October

Australia Will Be There
Australia Will Be There: Victorians in

the First World War (1914–19) presents a chronology of the events and developments of the Great War, spotlighting the contributions that Victorians made to the war effort. This Shrine of Remembrance exhibition is currently on show at the Ararat Regional Art Gallery. It explores the impact of war on the frontline and home front. Visit <http://bit.ly/1WoPnQ>

23

October

Old Melbourne Gaol Gin Pop-Up Bar
Fancy a shot

of gin in a pop-up bar in Old Melbourne Gaol? The National Trust is hosting a series of Friday night sessions in heritage properties. The entry cost of \$40 includes two drinks and access to all areas of the heritage venue. Visit nationaltrust.org.au

ACT

Until
11
October

The Home Front

This landmark exhibition at the National Museum of Australia explores life on the Australian home front during the First World

War. A range of artefacts accompany personal stories that highlight the challenges, pride, passion, and sorrow that people of all walks of life experienced during the Great War — from Prime Minister **William 'Billy' Hughes** to soldiers, anti-war activists to fundraisers. Not to be missed.

Visit nma.gov.au

QLD

Trades and Professions in the Archives

Occupational records can prove invaluable in helping you learn more about your ancestors, and in particular their working lives. Join the Genealogical Society of Queensland (GSQ) for a presentation on the collection of records held by the Queensland State Archives' relating to essential trades and professions such as nursing, teaching, railway employees, pharmacists and more.

Visit gsq.org.au

19

September

Until
3-4
October

In Time and Place

In Time and Place is the first conference

of its kind in Queensland, bringing together historians, genealogists and local historians alike for two days of fascinating talks. Organised by History Queensland, the Queensland Family History Society and the Genealogical Society of Queensland, the keynote speakers include renowned genealogist and *Inside History* contributor, Shauna Hicks, historian Janis Wilton from UNE, and genealogical researcher Dave Obee. Plus there are an array of talks, special interest group meetings and more.

Visit historyqueensland.org.au

Until
25
October

Rockhampton: The Forgotten Port City

In the days of sail and steam, Rockhampton was one of Queensland's most prosperous port cities. On show at the Rockhampton Art Gallery, *Rockhampton: The Forgotten Port City* explores the rich history of Rockhampton and the city's relationship with the Fitzroy River. Rare photographs, paintings, family maps and family mementoes help bring this important aspect of Rockhampton's history to life. Visit rockhamptonartgallery.com.au



6 historically great reasons to go digital with *Inside History*

Finding it a bit difficult to take all your issues of *Inside History* with you every time you visit the library or archives?



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- 4 It's adjustable:** There's a choice of viewing mode to zoom in on text and make reading as easy as possible
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and search for *Inside History*



HISTORY *apps*

Though hardly hallowed by the passing of time, these apps harness the latest technology to help you link with the past in informative and interesting ways. **Sarah Trevor** roadtests four of the latest to see how they fare.



Extreme Genes

Free; iOS and Android compatible

Extreme Genes Family History Radio is a bi-weekly radio program aiming to help genealogist listeners “shake the family tree and watch the nuts fall out”.

It’s an American show and largely US-centric in its content, but there are some great tips featured throughout its catalogue of 97 episodes (and counting). Hosted by David Fisher, who bills himself as the “congenial radio roots-sleuth”, the show has a somewhat cheesy vibe. But the app is worth downloading, particularly for the weekly ‘tech tips’. You can keyword search episode summaries in the catalogue to find relevant topics.



Canberra Tracks

Free; iOS and Android compatible

This app will dispel any misconceptions that Canberra’s history is less interesting than other, older state and territory capitals.

Canberra Trails consists of eight self-guided driving trails, each based upon a different region or aspect of its history, from its Ngunnawal heritage to the ACT Pioneer Cemetery.

It’s best to consult the Canberra Tracks website for pre-planning (canberratracks.act.gov.au), as the app really comes into its own when you’re on the ground, matching up with a network of heritage signs around the capital via QR codes. Additional images, audio, video and useful links help bring the trails to life.



WW1 Stories

Free; iOS and Android compatible

WW1 Stories, or Histoires 1914-18, is an intriguing app that shares facts and stories from the Western Front. It follows the journey of a fictional modern-day character called Augustin Berger, a reporter searching through evidence of the First World War in order to write a book.

The app’s five sections provide concise introductions to various campaigns on the Front — the Battle of Pozieres, for instance, focusing on the experiences of the Australians involved (including **Charles Bean**). Overall it’s an engaging app, especially for children or teenagers with an interest in the First World War.



Ballarat Revealed

Free; iOS, Android and desktop compatible

Ballarat Revealed offers a curated walking tour through this historic Victorian city. The tour lasts roughly an hour in length, covering 30 stops in vivid detail. Every featured location on the way is enriched with multimedia — images, historic documents, and hyperlinks to other websites to learn more. Some stops, such as the site of the former Crockers department store, boast a slider tool you can use to transpose its current appearance and its former glory.

A nifty app to be enjoyed from either the fascinating gold rush boom town of Ballarat, or from the comfort of your own home.

WHAT'S NEW ONLINE

Billions of family history records at your fingertips. Millions more added every month. **Sarah Trevor** discovers the latest genealogical and historical collections available online to keep you up to speed.

ANCESTRY

- Australia Newspaper Vital Notices, 1851–1997
- New Zealand, School Registers and Lists, 1850–1967
- Tasmania, Baptisms of Children of Convicted Women, 1833–54
- Tasmania, Australia, Convict Court and Selected Records, 1800–99
- UK, Apprentices Indentured in the Merchant Navy, 1824–1910
- UK, Royal Naval Officers' Service Records Index, 1756–1931

- Victoria, Australia, Lunatic Estates and Register, 1867–1906
- Victoria, Australia, Selected Trial Brief and Correspondence Registers and Other Images, 1837–1993

Visit ancestry.com.au

FINDMYPAST

- Australia Convict Conditional and Absolute Pardons, 1791–1867
- Australia Convict Ships, 1786–1849
- British Army Schoolchildren

- and Schoolmasters' Records, 1803–1932
- Clare Poor Law Unions Board of Guardians Minute Books
- England and Wales, Crime, Prisons and Punishment, 1770–1935 (miscellaneous records)
- New South Wales Registers of Convicts' Applications To Marry, 1825–51
- New Zealand, Hillsborough Cemetery records, 1916–2008
- Various British and Irish newspapers

Visit findmypast.com.au



BRITISH NEWSPAPER ARCHIVE

- *Bedfordshire Mercury*, 1837–71
- *Enniscorthy News, and County of Wexford Advertiser*, 1861–68; 1871
- *Glasgow Citizen*, 1844–45
- *Hull and Eastern Counties Herald*, 1864–69; 1871
- *London Evening Standard*, 1827–59; 1871–1900
- *Tyrone Constitution*, 1844–71

Visit britishnewspaper-archive.co.uk/home/LatestAdditions for more

DECEASED ONLINE

- Nunhead Cemetery, London, Burial records, 1840–2011
- Camberwell Old and Camberwell New Cemeteries records

Visit deceasedonline.com

DURHAM RECORDS ONLINE

- Miscellaneous Durham birth, burial and marriage records

Visit durhamrecordsonline.com

FORCES WAR RECORDS

- Territorial Force Nursing Service Medal Rolls

Visit forces-war-records.co.uk

IRISH GENEALOGICAL RESEARCH SOCIETY

- Index to census of Roman Catholic parish of Ballymena, County Antrim

Visit irishancestors.ie

NATIONAL ARCHIVES UK

- Admiralty Royal Navy Registers of Seaman's Services, 1925–29
- Admiralty Royal Navy Registers of Seaman's Services Continuous Record Cards, 1925–39

Visit nationalarchives.gov.uk

ROOTS IRELAND

- Catholic baptismal records of several Belfast parishes (Sacred Heart, St Mary's and St Vincent de Paul), 1890–1930

Visit rootsireland.ie

STATE LIBRARY NSW

- Sydney Borough Maps

Visit sl.nsw.gov.au

THE GENEALOGIST

- London Synagogue Seat-holders, 1920–39
- Norfolk Parish Records

Visit thegenealogist.co.uk

WELLCOME LIBRARY

- British and Irish Women's Letters and Diaries, 1500–1950

Visit wellcomelibrary.org

FREE RESOURCES

ALL-ISLAND RESEARCH OBSERVATORY

- Historical mapping atlas census maps of Ireland, 1841–2002

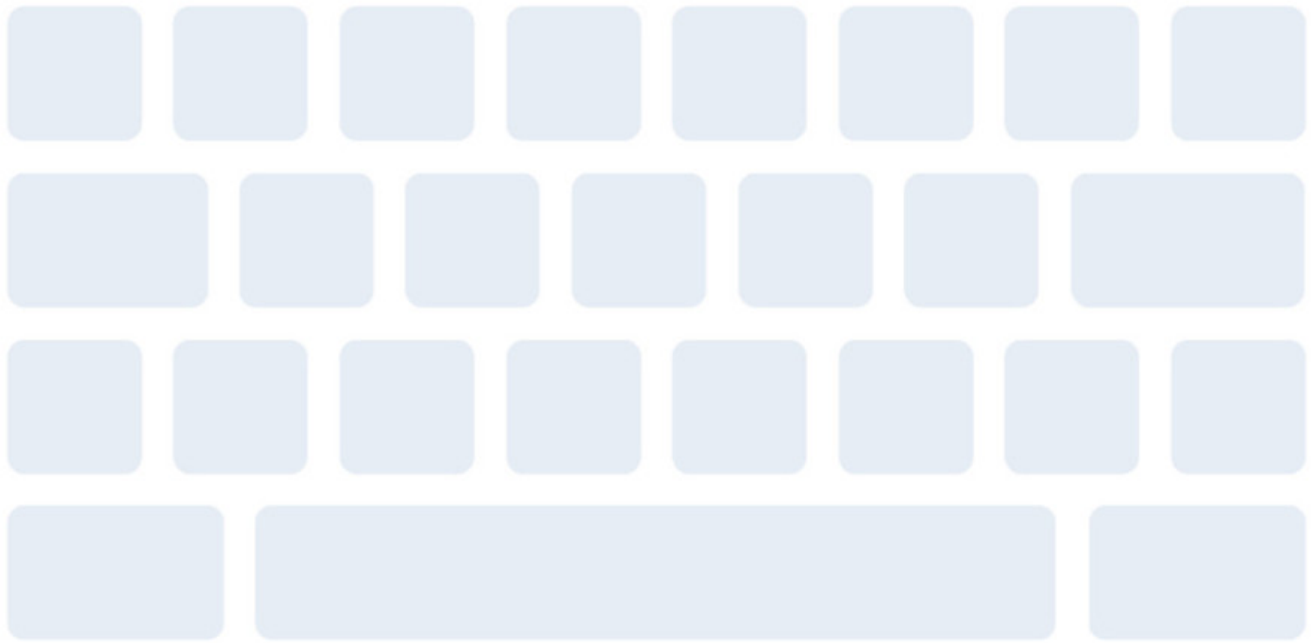
Visit airo.maynoothuniversity.ie

BANKSTOWN LIBRARY

- Over 1,000 Bankstown photographs from Bankstown Library collection uploaded (1940s onwards)

Visit bankstown.nsw.gov.au





BRITISH FILM INSTITUTE

- Britain on Film (an interactive map of the UK depicting 'home movies' dating back 120 years)

Visit bfi.org.uk

CAMBRIDGE JOURNALS ONLINE

- *Irish Historical Studies*, 2014 edition (other editions aren't free)

Visit journals.cambridge.org

CLARE COUNTY LIBRARY

- Kilkishen National School Registers, 1899–1925
- Kilmaley Parish Baptism Records, 1828–64

Visit clarelibrary.ie

DICTIONARY OF SYDNEY

- Liverpool oral histories, 1900–60

Visit dictionaryofsydney.org

FAMILYSEARCH

- England and Wales Census, 1871
- Ireland, Petty Sessions Court Registers, 1828–1912

Visit familysearch.org.au

NATIONAL LIBRARY OF AUSTRALIA

- Prime Ministerial Spouses photographs on Flickr

Visit nla.gov.au

MAYNOOTH UNIVERSITY, IRELAND

- Woodman Diary: the World War I diary of **Albert Woodman**

Visit dhprojects.maynoothuniversity.ie/woodman

NATIONAL LIBRARY OF IRELAND

- Catholic Parish Registers, 1740s–1880s

Visit nli.ie

NATIONAL MARITIME MUSEUM, UK

- 1915 Merchant Navy Crew Lists

Visit 1915crewlists.rmg.co.uk

PUBLIC RECORD OFFICE VICTORIA

- Ballarat and Ballarat East Town Allotment Survey Plans, 1858–1938 (updates)

Visit prov.vic.gov.au

QUEENSLAND STATE ARCHIVES

- Images of Queensland railway history (on Flickr)

Visit archives.qld.gov.au

STATE LIBRARY NSW

- Photograph album of Kosciuszko, August 1930

Visit sl.nsw.gov.au



STATE LIBRARY OF QUEENSLAND

- **Henry Glanville** Rolls Papers
- Nurse **Jane McLennan** Collection
- Standing Orders of the 13th Australian Light Horse Regiment
- World War I diary of **James Dundee Bostock**

Visit slq.qld.gov.au

TROVE

- *Bowen Independent*, QLD, 1911–54
- *The Evening News*, (Rockhampton) QLD, 1924–41
- *Pittsworth Sentinel*, QLD, 1919–54
- *Truth*, QLD, 1900–54
- *The Blue Mountains Times*, NSW, 1931–37
- *Daily Examiner*, (Grafton) NSW, 1915–54
- *Katoomba Times*, NSW, 1889–94
- *Manilla Express*, NSW, 1899–1954
- *Adelaide Chronicle and South Australian Literary Record*, SA, 1840–42
- *Evening Journal*, SA, 1869–1912
- *Gadfly*, SA, 1906–09
- *The Journal*, SA, 1912–23
- *The Pioneer*, (Yorke town) SA, 1898–1954

- *Port Adelaide News*, SA, 1878–83
- *Port Adelaide News and Lefevre's Peninsula Advertiser*, SA, 1883–97
- *Port Augusta Dispatch*, SA, 1877–80
- *Port Augusta Dispatch and Flinders' Advertiser*, SA, 1880–84
- *The Port Augusta Dispatch, Newcastle and Flinders Chronicle*, SA, 1885–1916
- *The Port Pirie Standard and Barrier Advertiser*, SA, 1889–98
- *Saturday Journal*, SA, 1923–29
- *South Australian Gazette and Colonial Register*, SA, 1845–47
- *South Australian Gazette and Mining Journal*, SA, 1847–52
- *The South Eastern Times*, (Millicent) SA, 1906–54

- *Whyalla News*, SA, 1940–54
- *The North West Post*, (Formby) TAS, 1887–1916
- *The Tasmanian*, TAS, 1881–95
- *Hamilton Spectator and Grange District Advertiser*, VIC, 1860–70
- *The Church of England Messenger*, VIC, 1870–76
- *The Dandenong Journal*, VIC, 1927–54
- *The Melbourne Leader*, VIC, 1861–62

Visit trove.nla.gov.au for more titles

UNIVERSITY OF NEW ENGLAND

- **Campbell Howard** Collection of Australian Plays in Manuscript, 1920–55

Visit une.edu.au

Success!

After many months, the *Inside History* campaign to help support Trove has successfully wrapped up. Both the *Hamilton Spectator and Grange District Advertiser* (1860–70) and *Hamilton Spectator* (1870–73; 1914–18) are now live on Trove! Thanks again to all our donors for your support.





Above Herbert Cornelius Bourne, a stretcher-bearer at Gallipoli who suffered from psychological problems after the war. Courtesy State Records of South Australia.

FOR MANY Anzacs, the horrors of war didn't end when they returned home. Continuing health problems often meant unemployment, disability, pain and sometimes suicide.

The intimate details of such problems are preserved in 600,000 World War I repatriation records held by the National Archives of Australia. Not all servicemen and women who returned home have a repatriation record, only those who applied for a pension or benefit.

To mark the Anzac centenary, the National Archives is undertaking a \$3.4 million project to describe and digitise many of the records, which show the ongoing impact of the war.

Many veterans were cared for at home by wives, sisters and other family members, but the fallout often affected the next generation as well.

The legacy of war *revealed*

The National Archives of Australia's newly released record sets show the scars of war in all their fragile detail. The Archives' World War I expert, **Anne-Marie Condé**, offers an insight into what you'll discover.

'A dual personality problem...'

A letter on **Herbert Bourne's** repatriation record shows this clearly. After his death in 1976, his son **Donald** wrote to the Repatriation Department asking for details of his father's illness:

'Having lived over 50 years with a dual personality problem, it would be of comfort to me and the family if there was "a war experience cause" to his extreme temper and unpredictable personality changes....'

The department replied that it was unable to disclose such information.

At 21, Herbert Cornelius Bourne had enlisted in the Australian Imperial Force (AIF) just weeks after war was declared. He landed at Gallipoli on 25 April

where, as a stretcher-bearer, he faced dangerous, exhausting work. However, he persevered until his evacuation in December, after suffering months of influenza and typhoid.

Herbert's files reveal he told doctors that he was 'blown up' on Gallipoli but this was not mentioned in his war records. Without adequate documentation, veterans had little to back up their claims.

For a decade after the war a small part pension helped Herbert through the times when he couldn't work. He was later granted a full pension.

As he aged, Herbert was troubled by heart problems, diabetes and gangrenous ulcers. He died in a nursing home in 1976, aged 83.

A struggle to prove her war service

One of the first four nurses to leave Australia alongside the AIF, **Doris Green** also later had trouble proving her service.

When war broke out, Doris was working with eminent surgeon, **Dr Frederic Bird**. He offered to travel with the first convoy of troops, and to fund a fully equipped team of four nurses. Doris volunteered and embarked on the *Orvieto* in October 1914.

She served five-and-a-half gruelling years as a military nurse, firstly on hospital ships near Gallipoli and later in hospitals in Salonika, India, Mesopotamia and, finally, England.

Although working in a war zone, Doris had no military status. She joined a British unit, Queen Alexandra's Imperial Military Nursing Service Reserve, which did record her service.

When she arrived home in Australia in May 1920, she applied for a grant from the Repatriation Department to set up as a private nurse. However, she then found the Australian authorities had no record of her wartime work.

The first pages of her repatriation file are a bundle of documents proving her identity, including confirmation from Dr Bird that she had nursed with him at war. Even so, her application for a grant was refused.

After many years, Doris applied for medical benefits in 1958 and was again forced to provide documentary evidence

of her service. This time, her application was accepted, which hopefully eased her later years. She died in 1973, aged 82.

He paid for five days on Gallipoli

The repatriation file of **Vivian**

Williscroft reveals the heavy load shouldered by families. In August 1937, **Daisy Williscroft** wrote asking the repatriation authorities for help with her husband. For years Vivian had suffered from war neurosis, fits, shortness of breath, stammering, headaches, giddiness, sleeplessness and high blood pressure.

Vivian landed at Gallipoli on 25 April, but on 30 April, suffering shock after a nearby shell burst, he was evacuated to a hospital ship. The diagnosis was bruising, contusion, and 'affected speech'. After eight months' treatment, his stammer was still so bad he was discharged from the AIF as unfit for service.

But only his stammer was recognised as war related and for that he was paid a 12.5 per cent pension. For over a decade, he struggled to earn a living to support his family. In 1938, having been totally unable to work for two years, he received a full pension because of his 'neurosis, stammering and fits'.

Vivian Williscroft died in Orange in May 1944, at the age of 48, of heart disease, hypertension and bronchitis. Daisy had looked after him to the end.

However, the Repatriation Department did not accept his death was war related, and rejected Daisy's claim for a war widow's pension. ✎



Visit the *Discovering Anzacs* website for further details of the records at **discoveringanzacs.naa.gov.au/after-the-war**



Below Inside one of the World War I hostels treating soldiers on their return from the war. Courtesy National Archives of Australia.

Phillip's landing

Accounts of the First Fleet since the centenary in 1888 have mostly claimed that the landing place for the convicts was on the eastern side of Sydney Cove. Indeed, a lasting memorial certifies this. But **Michael Flynn & Gary Sturges** have found primary sources that shed a very different light. Here, they explain their fascinating findings.



Background

A view of Sydney from the eastern side of the cove in 1810. Courtesy State Library of Victoria, ID H8754.

PLYMOUTH, MASSACHUSETTS, 1741. **Thomas Faunce**, aged 94, heard that local authorities were planning to reclaim part of the shoreline to extend the town wharf. According to **James Thacher**, a local historian whose history of Plymouth was published in 1835, Faunce declared that a large rock on the shore was the site on which the first American pilgrims of the *Mayflower* had landed in 1620. Faunce said his father, who had arrived in the colony in 1623, had told him the story, which Faunce said was confirmed by several elderly *Mayflower* passengers he had known in his youth.

The earliest evidence of the story is an item published in the *Pennsylvania Journal* in November 1775 reporting on an American captain who had landed British prisoners at Plymouth 'upon the same rock our ancestors first trod'. A map of Plymouth dating from the mid 1790s marks the site as: 'The place where the first settlers landed on 22 Dec'r 1620'.

In the absence of eyewitness accounts of the landing place, historians have wondered whether Faunce's memory was inaccurate, fabricated or distorted by senility. Sceptics wondered why the first colonists would have landed on a rock rather than the area's many sandy beaches.

A surviving piece of the broken rock is still on display on the Plymouth shoreline housed in a kind of shrine, perennially disappointing tourists with its small size. It became an enduring image in American history and popular culture, a mixed symbol of the foundation of the first successful English-speaking American colony, of religious freedom and dissent, and of colonial snobbery and superiority expressed by some descendants of the pilgrims towards later immigrants and indigenous peoples.

Sydney had its own version of Plymouth Rock, but the memorial is in the wrong place.

The First Fleet reached Botany Bay over the period 18–21 January 1788. **Arthur Phillip** then headed north by boat with a small party and found Port Jackson (Sydney Harbour). He returned to Botany Bay on 23 January and sailed back to Sydney Cove immediately in

the *Supply*, ordering the rest of the fleet to follow. They landed on 26 January to begin clearing operations, holding a flag-raising ceremony in the late afternoon close to the landing place, before the other ships arrived.

As the centenary approached in 1888, minds turned to the first landing and how it could be commemorated. Four different sites were proposed: one on the east side of the Tank Stream at Macquarie Place and three on the west side: (a) near the corner of Bridge and George Streets, (b) the Mariners' Church site at Bethel Steps and (c) Dawes Point. But no one could find primary evidence and a 130 year-long argument began about exactly where Phillip had landed.


From its formation in 1901 the Royal Australian Historical Society was divided on the issue. An influential group of amateur historians won the day, influenced by an August 1788 drawing of Sydney Cove with a flagstaff on the east side. They successfully lobbied state and city authorities to approve a plaque and flagstaff erected in Macquarie Place in 1907, removed to Loftus Street in 1967 and still in place.

Since that time, significant new sources have come to light: early maps and paintings of Sydney Cove and manuscript journals collected by various institutions over time are now readily accessible online. We have been working on a close analysis of these sources since 2011. They strongly suggest that the landing occurred at a small sandy beach among rocks close to the site of the Bethel Steps, behind the current Overseas Passenger Terminal. In the 1850s the Mariners' Church was built on a rock outcrop above the site.

The most significant piece of evidence is a letter from a First Fleet sailor, **John Campbell**, in 1789 specifically indicating a west side location:

the Governor went on Shore to take Possession of the Land with a Company of Granadeers & Some Convicts At three A Clock in the Afternoon he sent on board of the Supply Brigantine for the Union Jack then orders was Gave fore the Soldiers to March down to the West Sid of the Cove they Cut one of the ►





*Trees Down & fixt as flag Staf & H[o]
istd the Jack and Fired four Folleyes
of Small Arms which was Answered
with three Cheers from the Brig then
thay Marched up the head of the
Cove where they Picked their Tents.*

This letter was published in Sydney and Bathurst newspapers in 1854 and 1863, but it fell into obscurity after being transferred to the Mitchell Library. It was never used in any of the 20th century debates about the landing place and was completely unknown to historians of the First Fleet until digitised by the Library in 2010. Even though Campbell was probably not in the cove when the ceremony was held, he arrived hours later, saw the flagstaff in place and seems to have heard the details of the ceremony from one of the marines or sailors who was there.

Jacob Nagle, an American-born sailor who was in Phillip's boat's crew when he first visited Sydney Cove on 23 January, wrote in his memoir: 'We landed on the west side of the cove'.

Another 'new' source is the 1847 obituary of First Fleet convict **John Limeburner**, recently digitised on Trove:

*THE LAST OF THE MOHICANS.
— John Limeburner, the last of the
first fletters, as they are called in
this Colony, died at Longbottom on
Thursday week last, at the advanced
age of 104 years... Jack remembered
the British Flag being first hoisted in
Sydney on a swamp oak-tree, which
was placed in the spot, at the rear
of Cadman's house, now occupied
as the Water Police Court. The tree
stood until the government of General
Darling, when it was ordered to be cut
down. A remnant of this tree is now
in the possession of one of Australia's
sons, who intends to deposit the relic
in our Colonial Museum when erected.*

An entry in the 1806 NSW Pocket Almanack, published when **Philip Gidley King** (an eyewitness to the landing) was governor, gave the same west side location:

*British colours hoisted on the north
point of the present Dock Yard and
possession taken by Gov. Phillip,
lieuts Ball and King of the Royal*

*Navy, and lieuts. Johnston, Collins
and Dawes of Marines. Jan 26 [1788].*

No manuscript or published source available in 1806 mentioned **George Johnston** or **William Collins** being present at the ceremony. It was not until the Mitchell Library acquired the fair copy of **Surgeon Bowes Smyth's** journal in 1915, that their presence that day was known to historians. The entry can only have been sourced from an eyewitness, most probably King.

By the 1880s Limeburner, Nagle, Campbell's letter and the 1806 almanac had been forgotten. The first mention of an east side landing in published books and newspaper articles dated from 1848. And in the debates of the late 19th century not a single elderly resident of the city came forward with oral history supporting the eastern argument.

However, between 1882 and 1906 three old men — **Richard Kemp**, **John Bingle** and **Thomas Brennan** — published their strong views in favour of the Bethel Steps site based on what they had heard as boys and young men living at the Rocks in the 1820s and 1830s. Their memories are corroborated by two 1832 newspaper reports and an 1835 almanac expressing outrage at the removal of an old tree that had stood opposite Cadman's Cottage, said to mark the site of the ceremony. One newspaper declared: 'The tree was considered sacred by Governor Macquarie, and the old hands of the Colony'.

The casuarina opposite Cadman's Cottage was probably only a sapling in 1788, but it served as a totemic marker of the site's historic associations. In 1900, Richard Kemp (born in The Rocks in 1823) recalled one rock in particular:

*When Governor Phillip landed in
1788 there was, between where the
Mariners' Church and the Sailors'
Home now stand, a very large flat
rock set on its edge, running in a
north-easterly direction from the
shore for about 25ft., the outer end
being 12ft. to 15ft. high, de-creasing
towards the shore end, where it was
about 4ft. Inside this rock was a snug
little cove, the mouth being about
16ft. wide, the depth about 20ft.*

A white sandy beach went along the shore side — my bathing place when a youngster — and it was in this cove that Governor Phillip landed, and on the higher ground whereon the Mariners' Church now stands erected his flagstaff, and hoisted the flag of all flags — the "Union Jack of Old England."

Early maps and plans of Sydney Cove depict two large rocks in the water below the Bethel Steps/Mariners' Church site. Part of the flat rock shelf around them was exposed at low tide but these two rocks were always above water.

A plan of Port Jackson dated October 1788, drawn by the unidentified Port Jackson Painter, names one of these rocks as 'Reed's Rock'. The name does not appear on later plans and no other reference to it can be traced. It is highly likely that this name is one of the very early location names given by Governor Phillip when he first explored Port Jackson on 21–23 January 1788 with a party of officers, seamen and marines, including naval masters Blackburn and Keltie after whom bays were named. There were seven free men on the First Fleet named Reed or Reid but only two were senior enough to warrant having their name given to a place. **Hobson Reed**, the civilian master of the storeship *Borrowdale*, is an unlikely candidate to be in Phillip's naval party. **Robinson Reid** (1756–1820), a master navel carpenter and boatbuilder whose skills made him essential to Phillip, was almost certainly with the party and probably had his surname misrendered as Reed on the plan.

The waterfront at this site was particularly well-suited as a landing place. In 1826 the *Sydney Gazette* printed a nostalgic article contrasting the development of the town and port, commenting that at the foundation of the colony, 'the Sydney wharf was the natural rocks'.

Surgeon Bowes Smyth had described Sydney Cove at several points in his original journal on 23–27 January 1788:

having many rock eminences, quite perpendicular & perfectly flat at top wh[ich] will answer every purpose of load[in]g and unload[in]g the Largest

Ships equally the same as if made by the most expert workmen... The most commodious quays by the water beggar'd all description... The ships some of them lays so near the stone cliffs that you may w[it]h ease jump from the ship on shore.... The water here even to the very side of the shore is 5 & 6 fathoms & exactly like a Canal in a Garden , you may w[it]h ease fasten the ships to the trees instead of putting down the Anchor.

As the natural wharf was reclaimed and covered over by the creation of Circular Quay between the 1830s and 1850s, its memory was lost to generations who had not seen the cove in its natural state. The new evidence suggests that it served as the colony's public landing place for the first three years. An artificial wharf, the Hospital (or King's) wharf on the site of the modern MCA was built 300m to the south during 1790–91.

The Bethel Steps site marked a point where the tidal rock shelf between the deep water and land was at its narrowest. Above the beach, a gap in the natural sandstone wall that ringed Sydney Cove gave access to the naturally flat George Street level. It may well have been a popular landing place for the Aboriginal people of the cove, who are depicted camping above it in early views.

A memorial at 'Reid's Rock' would acknowledge the site's Aboriginal past and its pivotal role in the foundation of Sydney and the state of New South Wales. 🌀

Michael Flynn is a Sydney historian and author of The Second Fleet: Britain's Grim Convict Armada of 1790. He is preparing a revised edition of Founders (1989), Mollie Gillen's biographical dictionary of the First Fleet, to be published by Biographical Database of Australia.

Gary Sturgess holds the NSW Premier's Chair of Public Service Delivery at the Australia and New Zealand School of Government and is currently completing a book on the management of the Australian convict trade.



For a full list of references cited here, contact Inside History.

Background

Sydney Cove in 1793, attributed to **John Hunter**, later governor of the colony. Courtesy State Library of Victoria, ID HH5231.



In *hiding*

Throughout history, leather work has been a varied and vital craft. Here, [Ian Waller](#) delves into the world of the leather worker – and shares his tips on how to learn more if your ancestor was in the trade.

PEOPLE HAVE always used leather. From prehistoric times, the skins of animals have been used for clothing and footwear needs. Hides have, and still are, used to make clothing, shelter, floor coverings, decorative items, saddles and harnesses, boats, books and containers.

Before leather can be used in making things, it needs to be prepared. Almost by accident, methods of preserving and softening animal skins have evolved using smoke, grease and bark extracts. The original art of tanning leather using the bark of trees is thought to have originated in the Middle East or Mediterranean areas and was, for generations, a closely guarded secret passed down from father to son.

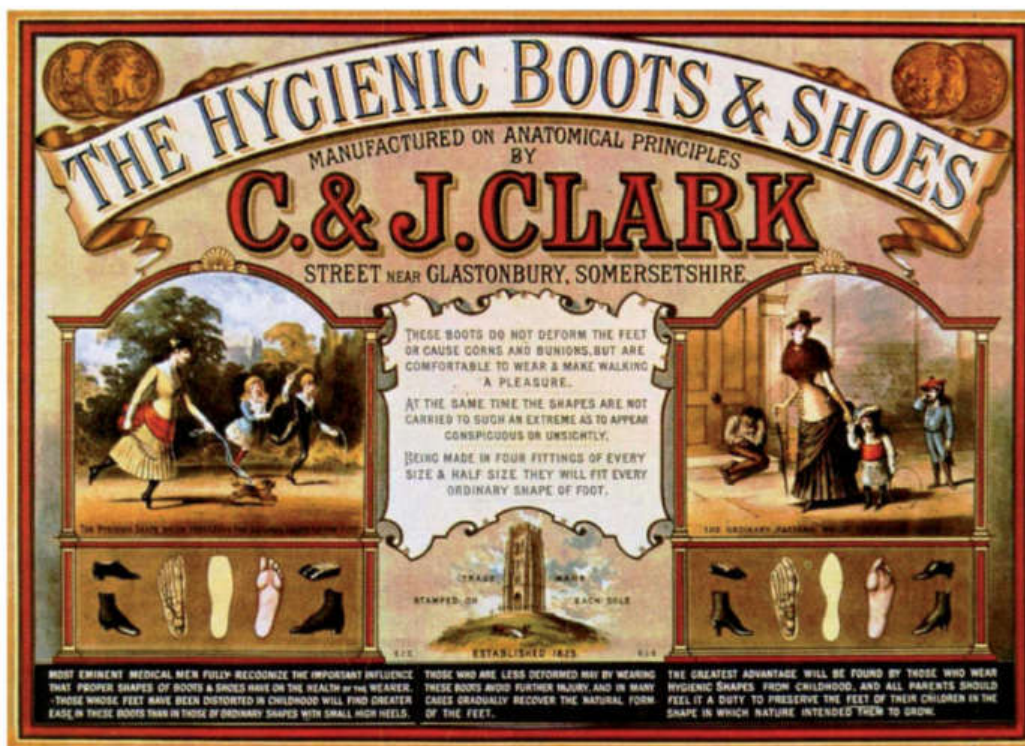
In England one of the earliest medieval trade guilds to be established was for tanners and leather workers when charters and licences were issued permitting people to practice leather tanning. Our ancestors, over many generations, could well have been involved in one of the occupations dealing with leather. Many were skilled craftsmen who would have served apprenticeships, but there were equally as many involved in the physical and manual labouring

jobs associated with its production. Some were employed in factories, while others worked as individual craftsmen.

Among our family tree we may find tanners, curriers, merchants, shoemakers, saddlers and harness makers, leather bottle makers, cricket ball makers, sporran makers and bookbinders. Finding records of their work depends upon whether company or individual records have survived, but most will be found in local archives.

Below Making shoes by hand was a trade that was often passed down through generations of a family.





Left An English advertisement for Clark's Hygienic Boots and Shoes, date unknown. C&J Clark was founded in 1825, but the company's archives has material predating the 18th century. Its archives is open to the public via appointment with the Alfred Gillet Trust in Somerset, UK. For details, email archives@clarks.com

If you're researching leather workers in the UK, it is worth investigating local trade guilds and London Livery Company records. They contain a wealth of information about the career of a leather worker, from the first day of an apprenticeship through to retirement.

The leather trade generally was at its height in the early to mid 1800s, gradually declining with the advent of cheaper imports of leather and the use of more modern synthetic materials.

So special was the trade that since around 1880, Kelly's has published a yearly directory specific to the leather trades. A selection from the Rushden, Northamptonshire area have been transcribed on rushdenheritage.co.uk under 'Shoe Trade'.

Here are some more common skills practised by leather workers.

Tanning and currying

Tanning was one of the most noxious and hazardous industries and, as such, was not welcome in the cities, towns or most villages. Urine, dog manure and chicken dung are all associated with the industry. Many tannery workers also suffered from fatal diseases contracted through working within the industry.

Tan yards were a familiar sight and smell in virtually every village, usually

located by a river or stream. Hence, in early periods it was essentially a village trade supplied with cattle hides by local farmers. Tanners who operated in the towns bought their skins from the abattoirs or local butchers. The quality of any finished leather goods not only depended upon the type of skin or hide used, but also on the skill of both the tanner and currier. Our ancestors in this industry may have been either the owners or operators of tannery businesses or the individuals who were employed by them doing the "worst job in history".

Footwear

Perhaps the prime use of leather throughout developed nations is that of footwear. The shoemaking trade generally went through three phases of growth and decline. Outworking was prevalent in the late 18th and throughout the 19th century, followed by a mechanised factory and manufacturing system that began in the 1850s and existed for about a century in varying degrees. After 1950, small specialist shoe companies making mainly high quality footwear have been in existence employing relatively small numbers of people, due to cheap imports.

Most villages had their own local shoemaker or cobbler who repaired footwear as well as making shoes and ►

boots for the local community. In many of the larger villages and smaller towns there were both shoemakers and cobblers working side by side.

Sometimes the village shoemaker and cobbler were related, as in the case of one of my leather worker ancestors. My 4 x great grandfather **John Fountain** was an affluent shoemaker in late-1700s Northamptonshire — the centre of the trade in England. His son, **John Fountain Jnr**, also worked as both a cordwainer (or shoemaker) and the local innkeeper. Most of the shoes they made were for everyday use by the villagers. The overseer's accounts show that they made and mended shoes for the poor, which were frequently paid for by the parish.

An entry in a diary written by John Fountain Jnr provides insight into the life of a shoemaker (and his young son):

My father had to make ends meet on a limited wage so he saved money by repairing our family's boots, as that was what we all wore, apart from on Sundays and special occasions. It was cheaper for him to do it rather than to use my uncle who was the local shoe mender. Father did the repairs in his shed outside in the back yard of our house.

He was always ready to repair my boots once he knew that they needed it, but I was not always happy to tell him they needed repair. I well remember him asking to look at my feet, and there was a hole in the sole of my foot. There was a lot of "tut-tutting" and questioning about the state of my boots suggesting I knew of the hole but seemed reluctant to tell him. I did, but one did not readily complain in my childhood.

Until shoe manufacture became big business in key regions such as Northamptonshire, Staffordshire and Norfolk, it was village cobblers who produced and repaired footwear for inhabitants, if the agricultural labourers did not fix their own boots.

Most of our early ancestors who worked this trade would have been rural-based and working as individuals or as a family with the trade, following generations before them.



Boots and shoes were originally all made to measure and the shoemaker undertook the measuring and making of timber lasts, which were wooden blocks used to shape a shoe after taking foot measurements of the customer (unlike today where lasts are made to a shoe size rather than individual foot). They would also provide the laces using hempen fibres twisted with cobbler's wax, which was created by boiling hot pitch with the softening neatsfoot oil, and a pig's bristle at each end to thread with.

The shoemaker was an important part of the village, cutting leather economically for shoe parts, crafting all boots and shoes including farm workers' clogs, which were simple, hardwearing and nailed for more grip. Shoes and boots were constructed with skill and made waterproof.

Many of our ancestors would, as hand shoemakers, have been involved in the bespoke shoemaking business. There was, however, a difference in the organisation of bespoke establishments depending upon where they were located, the most luxurious often based in the cities.

Eventually, when factories took over, many shoemakers became factory hands, some of whom were skilled in what they did (such as the clicker, whose job it was to cut out the component parts of the shoe upper from the leather). But mass production almost killed the bespoke trade. Much of the mass production was due to the need for military boots and shoes, particularly in the latter part of Queen Victoria's reign when the United Kingdom was involved in many wars.

Saddlery and harness making

Saddlery and harness making were once two separate crafts, especially in the

Above An Australian bootmaker and his family, c.1870–1900. Courtesy State Library of Victoria, ID H2005.34/220.

towns. In the villages both the saddler and harness maker were greatly valued as most of the work related to farm horses. Mechanisation began to reduce the need for both crafts towards the end of the 19th century but, after a lull of about 50 years, the industry was kept very much alive by those engaged in buses, cabs and delivery vehicles, all of which needed the horse. The peak of the harness trade is considered to be around 1903–05.

Besides making harnesses, saddles and collars, the saddler was often called upon to make or repair anything in leather if there was no shoemaker or cobbler in the local village. This led to the saddlers' diversification into fancy goods such as purses, wallets and other riding accoutrements.

Saddlers' workshops were frequently quite large and light compared to cobblers' or shoemakers' shops, which were often dingy and cramped. Saddlers chose good quality leathers finished to a high standard. Strength and resistance to wear were paramount to safe saddles and harnesses. The saddler's art was very specialist and different patterns of saddle existed for different purposes.

Fancy goods

The depression in the saddlery trade accelerated the manufacture of fancy leather goods as an independent trade, and the diversity of products expanded to items such as dog collars, razor straps, whips, small containers and even early condoms.

The bible became commonplace in most families and, during the Victorian period, most had some form of leather or skin covering. While the design might have looked good, the inferior binding materials used were governed by the economic conditions of the era. In an attempt to keep costs down, family bibles were covered in thin sheepskin leather, which was not adequate to support the heavy boards and hold them together.

Many tanners turned their hand to parchment making as the processes were similar to tanning leather. Parchment was produced from the skins of sheep once the grained surface had been scraped off and was commonly used as a writing material, particularly for



legal documents — all of which we family historians will be familiar with.

Gloves

Gloves were invented out of a necessity to fulfil a specific function that has changed little as we reach modern times: to keep warm. It is thought early cavemen used them as a crude mitten type of covering to complete an awkward or uncomfortable task. Since Roman times people have worn gloves initially made of linen and silk to eat meat to keep their hands clean and free of grease and juices.

As archery, falconry and other sporting interests became popular, leather gloves became an essential clothing accessory for protection. The popularity of gloves increased greatly when they became considered more of a fashion statement worn by members of the aristocracy and gentry.

Glove making has always required the skilled hand and eye of the craftsman. The craft did not undergo mechanisation in the 19th century like so many other textile industries, and even today the most important elements of glove making remain almost entirely dependent on the dexterity of the skilled artisan.

A glove cutter normally served a seven-year apprenticeship under the guidance of a master cutter. To make a glove requires over 30 different processes, many of which are still undertaken by hand. Many of the skills our ancestors would have practised are still required today. 🦶

✳ *Ian Waller is the author of My Ancestor was a Leather Worker (Society of Genealogists, approx. \$23), out now*

Above Badges worn proudly by members of the boot and shoe industry. All images courtesy Society of Genealogists.

“

*To understand where your
family comes from is so
important, for any human being.
The number one thing that
people should do is find out
their cultural heritage”
— Luke Nguyen*

Opposite Luke Nguyen and
his mother Cuc Phuong in
their old neighbourhood
of Cabramatta, New
South Wales.

Saints, scoundrels and smoky kitchens

Currently screening its seventh series, *Who Do You Think You Are?* is back with a star-studded line-up — including Toni Collette, Geoffrey Rush, David Wenham and more. Sarah Trevor chats to chef and television host **Luke Nguyen** and journalist **Ray Martin** about what they uncovered on the show.



OF ALL the surprises Luke Nguyen encountered while filming *Who Do You Think You Are?*, the most staggering occurred not at an archive, library or family reunion, but rather at an airport.

“Well, throughout the whole filming and pre-filming, I didn’t know anything — no information was given to me. I actually didn’t know where I was flying to at all,” Nguyen says. “So the day that I flew from Sydney I was assuming that I was going to Vietnam, right. But I didn’t.”

The chef, restaurateur and television host is one of the most prominent members of the Vietnamese Australian community, having risen to fame in the popular TV show and culinary journey *Luke Nguyen’s Vietnam*.

“I thought, ‘What? We’re going to *where*? China? Hong Kong?!’ I had no clue why we were going there and on whose side of the family,” he says.

China (via Hong Kong) it was. “It was a surreal experience, just driving down



to the location — it was just stunning, very hilly, and the lush greenery. It was very beautiful. Very rural.”

The location in question was a tiny, remote village in the Guangdong province of China where Nguyen set out on a journey to piece together the puzzle of his mother’s family. “When I said goodbye to my mum in Sydney, she said to me, ‘Luke, could you please find out if my father had any siblings?’” he says. His incredulity is audible. “And I was like, ‘How can you not know this?’

“She goes, ‘Well, I don’t know where he’s from so I don’t know if he had any siblings.’ And I was like, ‘Oh my God...’ She left very young and she just knew nothing of her father, really.”

During the episode, Nguyen not only got to meet his living relatives — including, in one emotional scene, his aunty, Tang — but gained an insight into the grandfather he had never known. “To see where my grandfather lived and to be able to cook in the same kitchen he used to cook in was for me... I felt like I actually met him for the very first time,” he says. “It was the most rustic kitchen with this massive wok — the walls in the kitchen were blackened with smoke. It was cooking with sticks and fire, you know. So it really kind of felt like I transported back to that time. Cooking and preparing that food in that kitchen was almost like he was there.

It was almost like we were cooking together and we were sharing and we were communicating through food. Which is always the case in my family!” he laughs.

Nguyen was amazed by what he learnt about his grandfather, Ha Lam Sanh, from the struggles he faced to his ethnicity. “To discover that my grandfather’s Hakka Chinese, I’m [part] Hakka Chinese — I was just blown away! I was excited, I was confused, I was emotional. It was really, really incredible. I told my younger brother Leroy, ‘Hey Leroy, we’re Hakka!’ He goes, ‘What? We’re from New Zealand?’” he laughs.

“I went to all the bookstores I could go to in China looking for Hakka cuisine and Hakka recipes, and I went to all the restaurants,” says Nguyen. “And what I found really interesting was the word ‘Hakka’ in Mandarin means ‘the visitors’. Hakka people were like nomads. They kept on travelling to spaces [within China] where they could grow their own crops, herbs and vegetables.”

During a period of conflict and civil war, Nguyen’s grandfather — a herbal doctor by trade — didn’t want to fight. “So he had to flee and he fled from China, by boat, to Vietnam.”

Nguyen realised his grandfather’s journey had striking parallels to his own parents’ escape from Vietnam, following the horrors of war and communism, to

“It’s kind of baffling to me how little I know about my family history and I think it’d be so wonderful for my kids to have a little bit more knowledge.”
— Toni Collette

Thailand and, eventually, a new life in Australia. “And that’s what my parents went through as well,” says Nguyen. “To learn his story was — oh, wow.”

“It is a do or die situation. It’s not just, ‘Oh yeah, that looks nice. Let’s go over there and see what it’s like.’ Please understand that we had no choice,” says Nguyen.

“If my parents stayed in Vietnam, they would’ve been captured and killed or put into re-education camps and died from starvation. If my grandfather from China stayed in China, then he would have had to fight in the war and probably been killed, so he had to flee as well, to Vietnam.”

Nguyen’s discoveries in the remainder of the episode bear this out. Returning to Ho Chi Minh City to investigate the paternal side of his family, he learnt about their roles on opposing sides of the Vietnam War — and the price that his great uncle later paid.

Delving into the struggles and sacrifice that both generations of his family had undertaken in search of a better life was a profound experience for Nguyen. “It made me understand more about my mother, and my father, and what they went through. It really kind of showed how lucky my generation is,” he says. “Yeah, of course, my brother and sister were on the boat as well from Vietnam to Thailand, but we were raised ►



RAY MARTIN'S FAMILY STORIES

News, they say, is the first draft of history. But for veteran broadcast journalist Ray Martin, it was a passion for the past that came first.

Majoring in the subject at university, Martin intended to become a teacher, before instead taking up the challenge of reporting on history as it unfolded. He remains a history lover, making the opportunity to take part in *Who Do You Think You Are?* particularly exciting.

"I am history mad and that's why I was keen to find out everything that I could find that might point towards what makes me who I am today," says Martin. "But I don't take any responsibility for it, if they were criminals or crooks or cowards or saints. You know, they're just part of the colourful tapestry of my past."

And, unlike most celebrities featured on the show, he would know. Along with his sister and niece, Ray had already researched his family history for more than a decade, before hitting the point where "we were finding it trickier to get some of the details".

He pauses. "Well, now we've got a lot of details." During the episode, we follow as Martin uncovers more about the ancestors he's encountered previously, such as his 2 x great grandfather by the name of **William Lamey**. Or, as Martin describes him: "a crook of sorts in Ireland — but he was involved in part of the social revolution".

"Something happened between the time that he arrived as a convict, and then getting a ticket of leave status, and then becoming a free man," says Ray. "And that was only a period of

about 20 years, but he acquired quite a lot of property in that period of time and I'd love to know how he did it — and whether he did it legally or not. His track record would indicate that it was probably done illegally," he adds wryly.

While Martin is yet to uncover how the convict acquired such wealth, he does find out what happened to his estate. And, in a particularly shocking scene, he discovers a link between his ancestors and an infamous massacre, through William's relationship with a Kamilaroi woman named **Bertha**, Martin's 2 x great grandmother.

William never shied away from declaring love for his half-Aboriginal children. "I think, and everybody seems to think, that him referring to his children as 'my beloved children' was a political statement every bit as big as what he'd done in Ireland, when he'd tried to rob the rich to pay the poor, so he seemed to be a man of some social conscience," says Martin.

Given his own advocacy for Indigenous rights, it's hardly surprising that he can't help but be moved by the episode's recurring theme: his ancestors' involvement in struggles for land rights and civil rights. His response is quick. "Oh, I'm very proud of that."

And, as he discovers, William the mysterious Irish convict wasn't his only ancestor linked to momentous historical events. (You'll have to watch the episode to learn more!)

But it's the fact that these ancestors went on to have children and "out of that came a couple of hundred Australians down the line", that really resonates with the journalist.

"History usually is made up of nobodies — the kings and queens and generals and presidents play a really significant part, but so often it's the foot soldiers of life who do all the interesting stuff as well," says Martin. "That was something I knew from my history studies but I'd forgotten — we get obsessed with the big players and you forget the little players who do such big things."

Below Ray Martin's welcomed by the Kamilaroi elders with a smoking ceremony in Borah Crossing, NSW.





“It kind of makes me think about the shape of my life. Are there many, many others, equally as talented, buffeted by circumstance, that never get to fulfil themselves?”
— Geoffrey Rush

It's understandable, given that his working life has been dedicated to reporting the news, so often dominated by the notable and the notorious. But the reminder that the 'nobodies' can be worth remembering too is a welcome one. "While their families think it's pretty boring, pretty mundane, it's often very interesting."

Martin's family history journey is far from over. Still intrigued by Lamey, he plans to delve deeper still into the story of this colourful character — both through research and fiction. "I really didn't think I had a novel in me, but the story of William Lamey is worth a novel. I think it's really fascinating. Once I've finished the book I'm writing I'd quite like to give it a go."

Reflecting on his time on *Who Do You Think You Are?*, the familiar, measured cadence of this iconic journalist grows adamant with enthusiasm. "I think everyone should be lucky enough to have knowledgeable people search their history," he says. "By nature I'm a sponge for these sorts of things so I couldn't learn enough. I wish it had gone on for 12 months instead of one month because it was fascinating. The more things I learnt, the more questions I asked. And that's the way it should be."

in Australia! We spent our lives here. And I just felt so fortunate about that."

So, what has Nguyen taken from the experience? It's not just about him, he says, but his entire family. "Oh, I just can't thank SBS and *Who Do You Think You Are?* enough because I've gained so much from it. And not only myself but for all my family members — you know, my family in China, we reconnected; my family in Vietnam; my family throughout Australia, and all the younger cousins and nieces who were born here — now they know. Now I'm planning on taking my mum over there so she can meet them all and reconnect with the family."

"To understand where your family comes from is so important, too, for any human being," says Nguyen. "The number one thing that people should do is find out their cultural heritage."

As for the Hakka Chinese heritage he so enjoyed exploring — can we expect to see Hakka-inspired dishes in the menu of his Fat Noodle eateries in Sydney and Brisbane? "I've incorporated a lot of Hakka Chinese recipes [in the noodle bars]," he says enthusiastically. "I loved it! I love Hakka food." 🌿



Series 7 of *Who Do You Think You Are?* is currently screening at 7.30pm Tuesdays on SBS. Catch up on previous episodes via SBS On Demand (sbs.com.au/ondemand)



It's a *Riot*

The Parramatta Female Factory riot of October 1827 was the first riot in Australia to be led by women — but was it also Australia's first workers' action? **Gay Hendriksen** looks at the infamous event, from its causes to its commemoration nearly 200 years on.



IT STARTED at the Parramatta Female Factory on 26 October 1827, an ordinary Saturday morning — except that the morning muster had an unexpected sting. The previous week had seen unrest in the factory. **Matron Raine**, in her last week of service, cut the women's rations and 'third class' — those considered the worst prisoners — rebelled. During her last few hours on duty on Friday evening she had been assaulted. Saturday morning saw the new matron, **Matron Gordon**, gather the women and cut the rations again. This was the spark for a little-known but controversial historic event — the Female Factory Riot.

It has been questioned whether the event was a riot or the first workers' action in the colony and, therefore, Australia. More than 100 women were reported as breaking down the gates and escaping into Parramatta and the nearby bush. Even reports of the time show either side of this divide. The women were either presented as women of the '*most abandoned character*' in an establishment of model discipline, or '*poor wretches*' experiencing starvation. What is certain is that the women united against their working and living conditions.

Part of the answer can be found in the 12 months leading up to the 'action'. Matron Raine started work in 1824. By 1826, **William Tuckwell** reported issues with food rations and Matron Raine and her husband were implicated. In February of that year, a woman died in the factory of starvation. Another staff member reported a significant number of women complaining that they had difficulty doing their work because they had insufficient food. There were accusations of confinement without bread and

water. The women and their children had no access to a water supply, the bread was inferior and they were short of clothing and shoes.

Early in 1827, there was a report of six women accosting the superintendent. The year was marked with periods of unrest. With the increase in transportation there were more women in the factory than it could hold. The women in the factory had experienced the disastrous conditions in Britain. Some were 'professional criminals' and were violent in nature, however, more than 90 per cent were first- and second-time offenders and over half were Irish. Some arriving in 1827 were machine breakers who had fought for their working rights in England and rebelled against the use of machines on farms. These women have been separated from their loved ones, parents, children, partners with a high likelihood of never seeing them again. They were not only contained in a set of government buildings, but psychologically fettered.

On 7am on Saturday 26 October, the new Matron Gordon stopped the allowance of bread and sugar altogether. The women threaten to tear down the factory if the rations are not reinstated immediately. The *Sydney Gazette* reported what followed, including that '*200 viragoes attacked the workmen taking hammers and sledges*'.

The magistrates requisitioned the police and military, with a double ▶



Above Elizabeth Fry reading the bible to women awaiting their fate in Newgate Prison.



purpose of 'staying the mutiny' and recapturing the women. Constables were observed *'running in all directions with bayonets. A captain, a lieutenant and about 40 rank and file.'* The expectation was that the military would commence firing if necessary. There were skirmishes, but the bulk of the women were captured and negotiated taking food back with them to the factory.

It was also reported that when the ringleaders were to be selected and punished further, the sentiment was 'if one suffers they all should suffer'.

It took a month to round up 100 escapees. The rations were restored. By early December the women were all returned to the Female Factory, with 19 ringleaders sent instead to Newcastle Female Factory. Those who remained in the factory were treated severely, such as one woman who was punished by a month on bread and water.

Given the circumstances and motivations I would posit that this was not just a riot with the purpose of mayhem, or motivation for 'booty' or personal gain, but rather a united response to poor working and living conditions. They were workers, albeit convict workers, fed up with their treatment.

There were 13 factories in total around Australia — two at Parramatta, Port Macquarie and Moreton Bay, and one at Bathurst, Newcastle, Cascades in Hobart, Launceston, Ross and Georgetown, as well as a short-lived experiment at Emu Plains.

The Parramatta Female Factory, commissioned by **Governor Lachlan**



Left Embroidery reproduction of the Rajah Quilt centrepiece, by the convicts of the *Rajah*, 1841. **Far left** The Governor Gipps Solitary Cells block, date unknown. Courtesy of the Society of Australian Genealogists.

Macquarie and designed by **Francis Greenway**, was the second Female Factory, but the first purpose-built one. An estimated 9,000 women went through the system, with about 5,000 of these at the Parramatta Female Factory. It was a model for all those developed after it. Today, it is estimated that one in seven Australians are related to female factory women.

Commemorating the Factory women

A gift these women have given Australia is the reminder that we are part of history now and that, like them, we have free will and a voice to act. With this in mind, the Parramatta Female Factory Friends want to share this story and the many others that make the factory site one of Australia's most significant historical places.

Every year in October we have an event that celebrates and commemorates the lives of the Parramatta Female Factory women. This is our 'It's a Riot' Open Day where the Parramatta Female Factory Friends host tours, have keynote speakers, invite people to bring a picnic, share research and much more.

Also, given that we live in a democratic society with communities that value their freedom, history and identity, the Parramatta Female Factory Friends are expressing their concerns with the Parramatta North Urban Transformation planned by the New South Wales State Government. This includes two multi-storey buildings within the female factory footprint,



Above Contemporary media depicted convict women as rough and deplorable, but this genteel-looking portrait is in fact of convict, Sarah Lawson. Courtesy State Library of NSW, ID a128919. **Below** The Female Factory in 1826. Courtesy National Library of Australia, ID an2818460.



and major multi-storey buildings in the curtilage of the site.

We have been successful in our submission to have the Parramatta Female Factory placed on the working party for national listing. However, the state government has not indicated they will include national assessment within their planning. The Friends recently presented a petition of more than 10,000 signatures to the state government. Watch this space. 🐉



Gay Hendriksen is president of the Parramatta Female Factory Friends. 'It's a Riot' Open Day will be held on

*Friday 23 October 2015. For details, email **parramattafemalefactoryfriends@gmail.com***

Help save the Factory

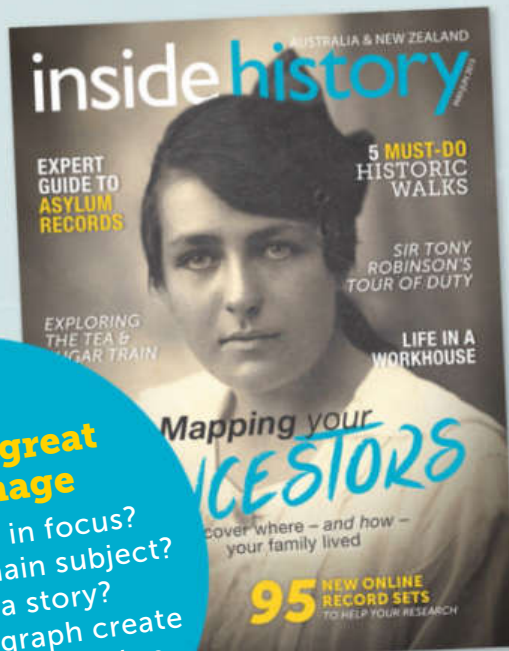
- Sign the online petition at <http://chn.ge/1OMkk1e>
- Visit the Parramatta Female Factory Friends website at parramattafemalefactoryfriends.com.au
- For more information on the history of the Parramatta Female Factories, visit the online museum at parramattafemalefactories.wordpress.com

Searching FOR OUR NEXT ANCEST-STAR!

Could your ancestor be our next cover star, like our 2015 winner below? Our cover competition is on again!

Read our guidelines below for what makes a good cover, then send us a high-quality scan of your favourite family photographs.

Entries close 5pm, 18 December 2015.



Tips for a great cover image

Is your picture in focus?
Does it have a main subject?
Does it tell a story?
Will your photograph create an emotional connection with our readers?

To enter the competition, make sure you send your full name and contact details to **contribute@insidehistory.com.au**, along with a high-quality scan of your beautiful image and a brief description of who is in the shot.

- Images should be scanned at a minimum of 600 dpi to be suitable for print.
- Tell us who your ancestor is, how the two of you are related, and a snippet or two about their life — we want to know a bit of background about our up-and-coming cover star!

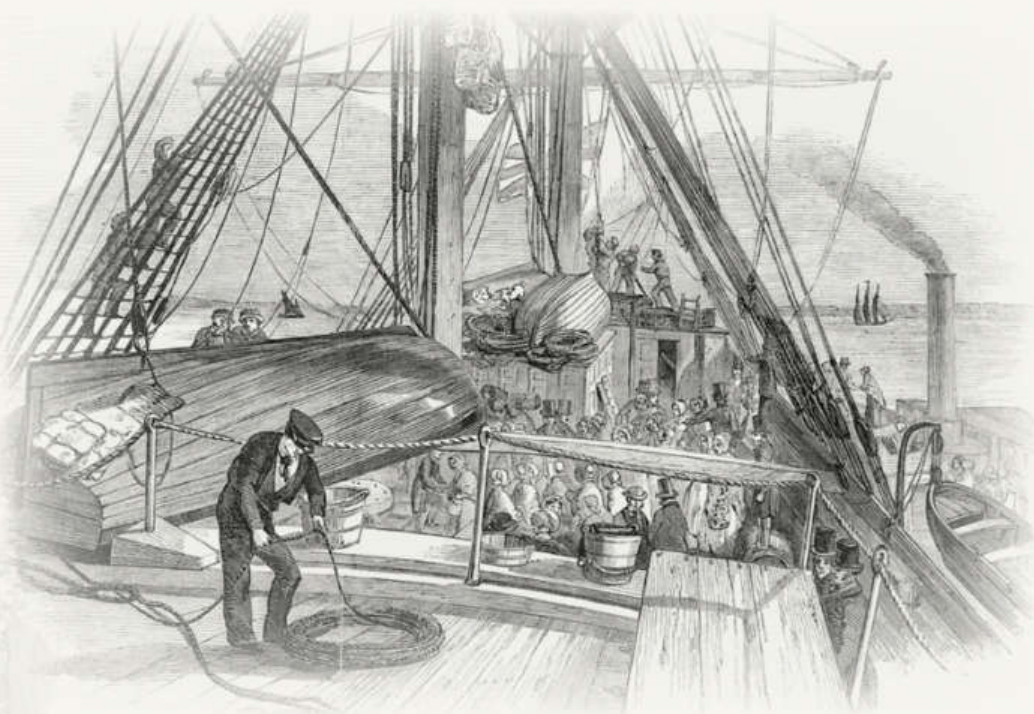
Terms and conditions Do not send us your precious original photographs as these will not be returned. We accept no responsibility for lost entries. Before entering your family images you should seek permission from the copyright owner, if a person other than yourself.

Win the chance to have your ancestor on the cover of *Inside History* magazine

A voyage of discovery

How do you write a family history everyone will love? It helps if you're a stellar historian! But as Graeme Davison reveals, he can also learn from family historians, too. Here, Graeme talks to **Sarah Trevor** about his new book, *Lost Relations*.

Right The *Culloden* set sail for Port Phillip in August 1850. It was on this ship that Graeme's 2 x great grandparents met. Courtesy Allen & Unwin/*Illustrated London News*.



WHEN I look back, I've been keenly interested in family history from the outside, so to speak, for a long while. But I hadn't really turned to writing about my own family.

My father was the child of immigrants and his attitude was very much on the future. He said, "I don't want to dwell on the past." Some of that attitude probably affected me, and so for a long time I didn't really think about it.

My mother was, I realise now, quite interested in family history. When she died in 2004, the only things that I really wanted out of all her possessions were her photo albums. I'd never looked at them closely; when I did, I realised that there was quite a bit of history-making in the way in which she'd put them together. For example, at the beginning of one photo album, there's a whole page devoted to pictures of the houses that the family had been associated with in Castlemaine and Williamstown, and there was a mysterious photograph of a house back in England. Those things, I suppose, gave me clues.

Then, the particular circumstance that made me start to think about it much more actively was when my sister, who's lived in England for 40 years, came out to Australia towards the time of her 70th birthday. She said, "I'd like

to go back to Castlemaine", which was the place my mother's family had come from.

It was then that I first began to look more closely, particularly into the story of **Elizabeth Fenwick**, a rather shadowy figure in the family. We knew about the **Hewetts**, who were a farming family from Hampshire, and we knew a bit about the circumstances of their arrival. But as for Elizabeth — who was the woman that my 2 x great grandfather, **Robert Hewett**, met on the *Culloden* — we knew little at all. It was really when I started to uncover her story the demon got hold of me. It just took over. The year I had planned to spend on other projects was completely consumed by this project.

When I realised Elizabeth was actually one of the 38 needlewomen who'd come on the ship, and that these were young women who'd been rescued from the brink of poverty and possibly from falling into prostitution, that really touched me. The voyage of the *Culloden* that then ensues is an extraordinary episode, and I was hooked.

I was, in a way, approaching events and episodes that I'd known as an academic historian from a completely different vantage point. Now I was trying to put myself in the place of the needlewomen.

It also meant that with those places I was very familiar with as a historian,

I now had a connection with them through my family. They had been involved in things that I'd thought of as being remote from my own experience. I think it was that shock of recognition, that here were people who were connected to me as kin, who were the subjects of these historical processes that I'd previously seen at a distance and from the outside. That was important.

Academic history vs family history

I came to it as an academic historian and some of that's important to the way I went about it, but I don't think I'm doing anything much in *Lost Relations* that couldn't be done by anybody else. If there's anything distinctive about the book, it's more the voice it's written in — allowing myself to express the kind of quandaries that any family historian has when they come upon unexpected discoveries, or a gap in the record. I've tried to give an account not just of what happened to the family, but how I approached the voyage of discovery.

I could not have written this book even five years ago, because of the sheer availability of sources like Trove or the 19th-century British newspapers, or the online records of British parliamentary papers and so on that were not online then. These searchable records are capable of finding those needles in haystacks that previously would never have been found. That, to me, has been a revolutionary thing.

One of my messages not so much to family historians as to my fellow academics is that these new databases have extraordinary potential for the writing of social history. Simultaneously, in reconstructing the family story, I was also conscious of reconstructing the worlds they belonged to. I had a headstart, because I'd been studying those contexts for 40 years, so some of that is accumulated intellectual capital, if you like. But a lot of the more specific material has really only come to my attention through these digital sources.

I've read a number of family histories and I'm enormously impressed with the quality of research that family historians do. Their knowledge of the techniques of genealogical research is certainly greater than mine.

But sometimes they falter when it comes to trying to understand the significance of what they've found in the larger context. So I suppose if an academic historian brings anything to this, it's not that they're as good as family historians at genealogical technique or even at putting together the structure of the family, but they can perhaps bring something in understanding the larger context in which people lived. Often, that's the clue to understanding why they acted as they did.

We seldom get accounts, for example, in their own words of why people emigrated. The most you can do is to reconstruct their circumstances. That will bring you towards an account that can be much less conjectural, if you understand all the pressures that were operating on them in the society at that time.

Quest for personal identity

In the book, I talk about the myth of migration as a success story, and I say, 'Like most descendants of migrants, I cherish these myths, so it's been sobering to find that some of my own forebears were not the morally upright, upward-striving, modestly successful folk I'd imagined them to be. A good proportion were families that social workers today would describe as "dysfunctional", "multi-problem" or "at risk".'

I have to now think of myself as belonging to a much more complicated line of descent than the one I had imagined previously. I suppose I'd thought that most of the forebears I'd known were Methodist, respectable folk. I now have a different picture of them.

In the more recent period, the story that really took me by surprise was ►

Below Four generations of Graeme Davison's family in the one photograph. Courtesy Allen & Unwin.





Above, from left

Robert Hewett and Elizabeth Fenwick, who met aboard the *Culloden*. They sat for these portraits in a Bendigo studio in the 1860s. Courtesy Allen & Unwin.

that of my grandmother, who I knew very well, and her family. They'd arrived as immigrants from England in the 1880s. One Christmas Day, the family gathered and her mother accidentally set light to the lawn, which caught onto the house. Her aunt was killed in the fire that then completely consumed the house. That was something my grandmother had never mentioned. Yet at the time she was an eight-year-old girl, a witness to this episode — it must have been a traumatic experience. That really touched me.

One of the questions I faced was: how far forward do I carry this story? A couple of readers have since said to me, "Why didn't you write about your father's family?" or "Why didn't you write about your parents?" There were probably two reasons for that. I began with **Jane Hewett's** story, the great aunt's story, and I thought that her death was in some ways the logical place to end it, so that was a stylistic issue.

But I also wanted to carry it as far forward as my grandfather, who was a significant figure in my childhood and was the person who led me to becoming a historian, because he was the bookish person in the family with a keen interest in literature and history. I wanted to understand what had made him.

The book drew me to a better understanding not just of who he was, but of the forces that had made him: what he'd been like as a young man, rather than as the mature adult that I knew. And, in turn, what his father was like and what his grandfathers were like and how you can see, from generation to

generation, there were connections and disconnections. The book has made me aware of not only the continuities but also the ruptures, the discontinuities.

The journey continues

The structure of genealogy really is like a tree with branches, which keep ramifying in every direction. The structure of a narrative is linear. Therefore, when you're writing it, you're constantly in the process of having to lop off branches or not continue them if you were to make something like a continuous story.

One of the effects of publishing a book is that all sorts of people come out of the woodwork, including relatives who can throw light on dark places in the story that you simply didn't manage to get any information about. For example, my grandfather is one of four brothers; I was able to speak to descendants of two of them, but the third I knew very little about. Now, just in the last few weeks, one of his descendants has contacted me, and I found out far more about him.

There's a huge amount that you can't know, and that's just in the nature of the sources. One of the reasons why I hope this book might be of interest to other family historians is that most of us, unhappily, don't have a huge cache of letters and diaries and intimate documents that tell us about our families. Maybe if we're lucky we've got a few photo albums and a few stray documents that have been left.

I know two friends writing family memoirs who've got wonderful shoeboxes full of letters. I envy them. I think my situation is much more like the typical one, which is that we have to try and reconstruct our family past from fairly limited materials — much of it from public sources such as births, marriages and deaths, wills and other public documents. We have to move from those into the knowledge of the more intimate parts of their lives. That's a very difficult thing to do, but it's a very captivating and interesting kind of enquiry. ✨



Lost Relations: Fortunes of my Family in Australia's Golden Age by Graeme Davison (Allen & Unwin, \$32.99) is out now



A capital visit

Wherever your ancestors hail from, there's one Australian city that could have some wonders in store for your family history research: Canberra. **Sarah Trevor** chats to staff from five key national institutions about how to get the most out of your visit to the nation's capital.

THE AUSTRALIAN WAR MEMORIAL (AWM)

What to know before visiting Before you arrive at the Memorial to begin your research, you will need to first access one of the best sources for information about individuals' service — their personal service record. These records are held by the National Archives of Australia (<http://bit.ly/1TYj22T>).

What to bring Ideally your relative's service record. If you haven't been able to source the service record, bring along all the information you have about your relative and their military service and staff can try to help you find the service record and get started.

Little-known AWM resource The Memorial's sound collection, about 90 per cent of which are oral histories, includes on site and field recordings, and field interviews by historians and curators to Australia's military areas of operation, from World War I to today.

You can search and listen to more than 1,700 recordings on the Memorial's website. If there isn't a recording of your

relative, see if you can find one by someone who served in the same unit at the same time to draw parallels in their experiences.

Visit awm.gov.au/collection/sound

Top 3 tips

1. Have a look at their information sheets (awm.gov.au/research/infosheets).
2. Research using original sources can often take longer than you plan. Before you arrive, think about what information you want to find to help prioritise and focus your research time.
3. Identify what you would like to view at the Memorial using our website and contact them to ensure it will be available for you. They recommend providing at least two weeks' notice.

THE NATIONAL ARCHIVES (NAA)

What to know before visiting The records are stored offsite and distributed across Australia. Contact the NAA as far in advance as possible so that they can make the relevant records ready for ►

Above Supporting troops of the 1st Australian Division pass towards the front line near Hooge, in the Ypres Sector, to relieve their comrades in October 1917. Courtesy AWM, ID E00833.

your visit. If you visit without giving staff notice, you may not be able to view the records you want to see. Use the 'Ask us a Question' page on the NAA website (naa.gov.au/collection/askquestion).

What to bring Photo ID. You may also want to bring a digital camera to photograph records as the NAA does not offer self-service photocopying.

Little-known NAA resource The NAA holds extensive records of applications for patents, copyright and trademarks. If your relative was an artist, composer, engineer, inventor, or ran a business, there might be records relating to their creations.

Top 3 tips

1. Gather as much information about the people you are researching before arrival. Details like full names, dates of birth, dates of arrival and places of residence can be vital.
2. Look at the NAA's family history resources (naa.gov.au/collection/family-history).
3. Bear in mind that the NAA's collection only covers records of the Commonwealth government from 1901 onwards. State government bodies, like the state archives, and registries of BDMs will have other useful records.

THE NATIONAL LIBRARY (NLA)

What to know before visiting Know what you want to know: what questions about your family do you want answered? The Library has several family history-related research guides available on its website (nla.gov.au/research-guides). Reading these before visiting should help with your preparation and expectations of what may be available.

What to bring Come with your own notes, with sufficient known names, dates and places on which to build your searches. Also bring a USB drive on which to download or copy relevant results. Alternatively, you can bring your own laptop or device.

Little-known NLA resource The microfilm records of the UK National Archives, as well as miscellaneous other records kept in various UK repositories, institutions or privately.

Selected and progressively copied over several decades, the microfilms from the AJCP or Australian Joint Copying Project (nla.gov.au/research-guides/australian-joint-copying-project) contain copies of a vast number of official and other documents relating to Australia and New Zealand.

Top 3 tips

1. Conduct your preliminary searches online from home: try the catalogue, Trove, and e-Resources (nla.gov.au/app/eresources).
2. Keep in mind that the Library holds numerous published local and family histories that may contain references to people that may not be available online.
3. If you need help, 'Ask a librarian' (nla.gov.au/askalibrarian).

THE NATIONAL FILM AND SOUND ARCHIVE (NFSA)

What to know before visiting The National Film and Sound Archive of Australia (NFSA) is the custodian of our audiovisual history: film, radio, sound recordings, television.

So if your ancestors were involved in the audiovisual industries (either professionally, or perhaps featured in a documentary or television show), it is certainly worthwhile checking the NFSA.

Below Spectators enjoy the action at the Centenary Melbourne Cup in Melbourne, 1960.
Courtesy NAA, ID A1500.





Above A family stands outside a tin shack called Wiloma during the Great Depression in New South Wales, c.1932. Courtesy NLA, ID vn6247378.

The NFSA is located in Canberra, but it has access centres in all the capital cities. An increasing amount of the collection is online, so begin there (nfsa.gov.au).

What to bring If you have researched online and want to follow up with NFSA staff, it is important to make an appointment. If you wish to audition material (that is, to view film or recordings in a video or sound booth at the NFSA), you will need to book a time. Initial requests and auditioning are free. If you wish the NFSA's staff to undertake further research, charges apply.

Little-known NFSA resource If you are interested in a particular period of Australian history then the newsreel and home movies collections are a goldmine of information.

Top 3 tips

1. When searching, be specific with your names and dates.
2. Start online. Search [australianscreenonline](http://australianscreenonline.com.au) and the Film Australia Collection (nfsa.gov.au/collection/search-collection). Don't forget the NFSA channel on YouTube ([youtube.com/user/FILMAUSTRALIA](https://www.youtube.com/user/FILMAUSTRALIA))!
3. Contact NFSA staff by email (access@nfsa.gov.au) for further research.

AIATSIS

What to know before visiting The Australian Institute of Aboriginal and


Torres Strait Islander Studies (AIATSIS) holds the largest collection of material relating to Indigenous Australians in the world, including newspapers, books, films, photographs, artworks, video and audio recordings. In addition to the collections in Canberra, there are also a range of digitised collections available online (aiatsis.gov.au/collections).

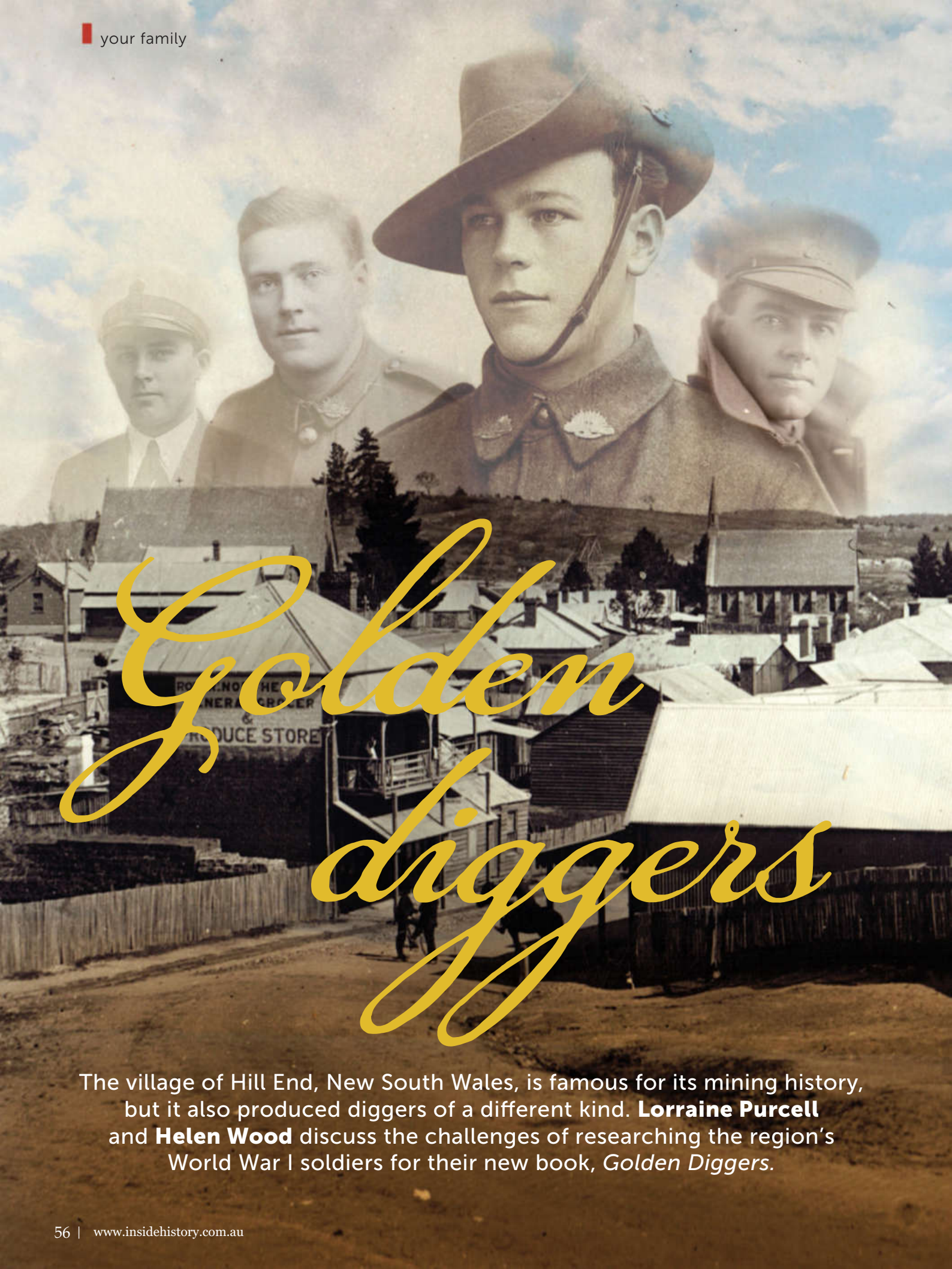
What to bring Bring your notes, as well as photo ID and permission if you wish to view culturally sensitive material.

Little-known AIATSIS resource

Among the collection of over 175,000 books are more than 2,600 rare books and 13,000 manuscripts. This includes the Sorry Books, which have been inscribed on the UNESCO Australian Memory of the World Register.

Top 3 tips

1. To help you get started, there are a range of guides and tutorials available on the AIATSIS website (<http://bit.ly/1TUVLnN>).
2. Contact AIATSIS before you visit to make sure the collections you want to access are available and, if you wish to view culturally sensitive material, to find out how to gain permission. Visit aiatsis.gov.au/get-involved/contact-us
3. For those researching members of the Stolen Generations, there are a range of Link-Up organisations around Australia to help your research and provide support. 



Golden Diggers

The village of Hill End, New South Wales, is famous for its mining history, but it also produced diggers of a different kind. **Lorraine Purcell** and **Helen Wood** discuss the challenges of researching the region's World War I soldiers for their new book, *Golden Diggers*.

SOMETIMES A family historian is intrigued by a minor mystery and embarks on a journey without realising where it will eventually lead. *Golden Diggers* was one such expedition.

Ten years ago, family historian Helen Wood began a personal mission to identify a photograph from her family collection. This photo portrayed a very proud family seated outside their terrace house with their soldier sons home from the war. Helen was later to find out that they were the Shipways. The family had left the small mining village of Hill End for Sydney in 1880, but their ties to the old gold town had remained strong long into the war years.

Helen started her quest by researching the names on the local honour boards. This led to further extensive investigation of all those enlistees who were born, grew up, went to school or who lived there in the decades surrounding the war. The resulting list of 174 names was then incorporated on the refurbished Hill End War Memorial on Anzac Day 2015.

In the days before Trove, she regularly spent her Saturdays at the State Library of NSW poring over *The Mudgee Guardian* and the *Bathurst Times* microfilms. She located stories of Hill End's service personnel as well as details of various commemorations throughout the years. Descendants were also contacted wherever possible and asked to contribute to the project.

The process of identifying the surnames and initials that appear on the honour boards and finding the corresponding war service record was not necessarily easy.

One soldier enlisted in the New Zealand Expeditionary Force and was only found by assistance from family members; another enlisted under a different surname to that listed on the board. In some cases, the spelling of surnames was different from that on service records. Ages at enlistment were not always a guide as they were varied up or down to suit military



regulations. Some just didn't want to be found, having adopted other identities throughout the course of their lives, thus making the search for their story much more difficult.

Particularly poignant are the stories of those who died during the war and, afterward, those whose war service led to their premature death, either through injuries, illness or by their own hand. Some who were unable to cope with the normality of civilian life invented identities for themselves and disappeared to start new lives. One can only imagine the effect on the families who were left behind to battle on.

A particularly moving case was that of the three **Blyton** brothers, two of whom, **Bertrude** and **Herbert**, fought together and died on the same day, a couple of hours apart. Their mother pleaded to have her third son, **Edgar**, sent home but was refused as every man was needed for the cause.

The names of those included in *Golden Diggers* have been recorded on the Hill End and Tambaroora Gathering Group website (heatgg.org.au). Since then, we have been contacted by a researcher from Belgium enquiring about one of our soldiers, **Robert George Garner**. He informed us that he had a photograph of Robert taken while he was a prisoner of war in Friedrichsfeld, Germany. This image appeared in an ▶

Above Shipway family photo, taken in Ultimo, Sydney. Courtesy Helen Wood.



Above Local soldiers William Longmore and Oswald Beyers.

Opposite The original Hill End War Memorial. All images courtesy Lorraine Purcell.

album of photographs belonging to another prisoner of war, a Frenchman, **Emile Lansberg**. Apparently soldiers exchanged photos of themselves with their friends, so it is believed that the two were good friends.

Happily the photo had a name on the back. When the researcher obtained the service record from the Australian War Memorial, the physical description indeed confirmed that it was Garner. Sadly this photo arrived too late to be included in the book, but a copy has been passed on to the family.

We were also contacted by a man from Brisbane seeking information about a colourful character from Hill End named **Henry Henley**. He was in possession of Henry's Bronze Star Medal and was seeking to return it to his descendants. It appears that Henry had three periods of service overseas during the course of the war.

On the first occasion he enlisted on 28 August 1914, giving his age as 36. He was actually 45. During his voyage to Egypt he slipped on the deck when getting out of his hammock and broke his collarbone. He was invalided back to Australia, and discharged permanently unfit for service on 26 June 1915.

He re-enlisted in September, and again embarked for Egypt where he was admitted to hospital for treatment of varicose veins in his leg, a pre-existing condition that had become worse since

his enlistment. He also had rheumatism pains and stiffness in his shoulder from his previous injury. Consequently, he was again invalided to Australia and discharged permanently unfit. Nine months later he re-enlisted again under the assumed name Henry Edwards. He again lowered his age, claiming that he was single and that his next of kin, actually his wife, was instead his aunt!

Embarking once more, he made it as far as England before his true identity was discovered. Again he was admitted to hospital after sustaining an accidental injury to his left eye. A subsequent medical inquiry recommended his return to Australia due to premature senility at age 49, rheumatism and poor vision.

Henry was discharged permanently unfit on 6 February 1919. He passed away in Brisbane in 1926. We are now hoping to trace a connection to Henry's children to pass on his medal to them.

What really thrilled us and made the search worthwhile was the wonderful response from descendants of all these soldiers' families who were very generous in sharing information and their precious portraits. Despite our best efforts there are sure to be additional names that need to be added.

While the war was going on far away, life in Hill End continued on. This aspect of life on the home front was included in the book to give balance to the district's well-recorded mining history.





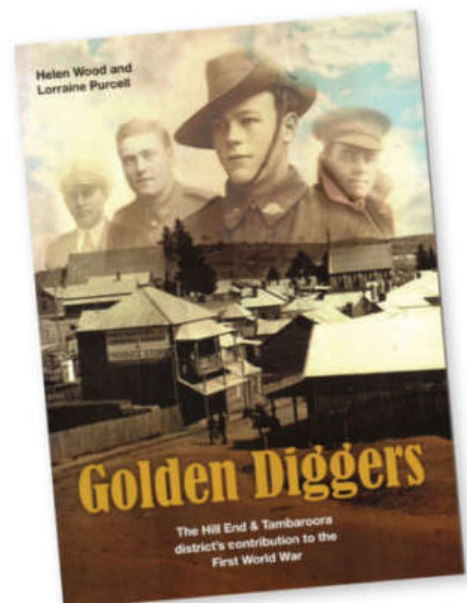
When *Golden Diggers* was launched in Hill End on Anzac Day 2015, the venue was the Royal Hall. This building has stood for 115 years and was the site of many farewell and welcome home functions. Decked out in bunting, the hall looked like it may have back in the war period.

Pride of place was taken by an antique silk Union Jack, belonging to one of the local residents. We believe it may have been made by a local Sunday school teacher, **Hannah Marshall**, the spinster daughter of mining manager **James Marshall** and his wife, **Sarah Adams**, of Craigmoor. It was possibly used in the Anglican Church for the thanksgiving service in Hill End in July 1919. It was quite a sobering thought that many of the families who may have looked on this flag in the church 96 years ago were still waiting for family members to return from active service.

The Great War touched every family, from the very young to the very old. *Golden Diggers* aims to provide a fitting tribute to those who enlisted. Mining may have been in their blood but, as true diggers, they had a real sense of obligation to serve their country. 🇺🇰

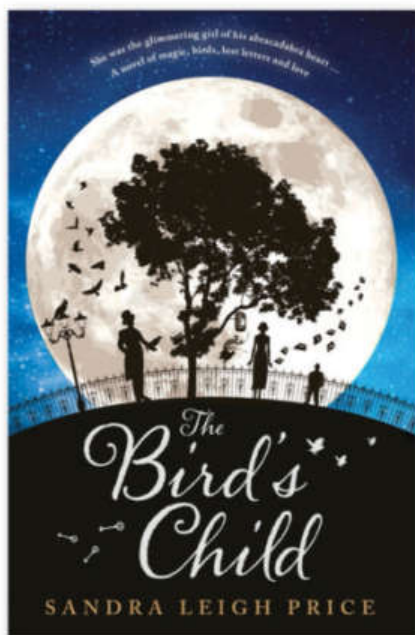


Golden Diggers: Hill End and Tambaroora's contribution to the First World War is available now. Visit heatgg.org.au/he/publications/golden-diggers



What we're *reading*

Our reviewers read as many new history books as time allows. It's a tough job, but someone has to do it... Here are some of our current favourites.



***The Bird's Child* by Sandra Leigh Price (HarperCollins, \$32.99)**

The unlikely bringing together of the stories of a pogrom orphan, an albino runaway and a charming drifter cruelly scarred by World War I creates a magical tapestry of love, mystery, obsession and belonging in *The Bird's Child*.

Sandra Leigh Price uses multiple first-person narratives to weave her gritty — yet enchanting — novel, set in 1929 and shifting among the three different points of view of Ari, Lily, and Billy. Their lives intertwine in the Newtown boarding house of Miss du Maurier, a war widow who fills

the void left by her husband's death by taking in strangers to live in her home.

Birds play a huge role in the story, both literally and as metaphor, and form the basis of the magic act that Ari and Lily create with a menagerie of winged beasts. However, as Ari and Lily's professional partnership begins to turn into something more, Billy's jealousy is invoked.

An unusual and imaginative novel, *The Bird's Child* traverses surreal territory while touching on historical facts and diverse ideologies. — LOU MURPHY



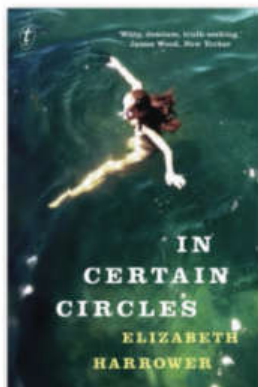
***Duck Season Death* by June Wright (Verse Chorus Books, \$21.95)**

The 1940s crime novels of **June Wright** have been largely forgotten and unavailable for many years. Now three of the novels, featuring a range of spirited, forthright female central characters, are available again in paperback and e-book.

Duck Season Death (the third in the series featuring Maggie Byrnes) is the most recently republished and is a classic Golden-Age, country-house, hunting-party, mysterious-death, closed-room mystery if ever there was one. Its setting is the Victorian countryside, in an area that's fictional yet still vaguely recognisable. Many of the characters in *Duck Season Death* are designed specifically to draw out the very worst of certain 'types' frequently found in books of this era.

There are the required hat tips to Mother England, but there's definitely something deeper here that hints at a wicked, very Australian sense of humour.

— KAREN CHISHOLM



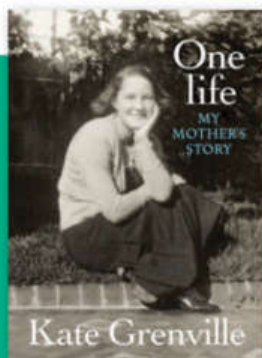
***In Certain Circles* by Elizabeth Harrower (Text Publishing, \$22.99)**

Like Harrower's early novels, *In Certain Circles* is small in scale. The children of renowned botanists Zoe and Russell Howard glide through the Sydney social world. Returned from war, Russell is ready to marry his childhood sweetheart, the ambitious budding scholar Lily. Seventeen-year-old Zoe has the naïve confidence of one for whom the world unspools in a predictable pattern of celebrated achievements. Her brother's friend Stephen Quayle gradually tangles her life into an impossible knot. Stephen can neither accept the possibility of his own happiness, nor allow Zoe hers.

While the themes of the novel — class tensions, gender roles, emotional tyranny, the vagaries of pity — suit its setting in the decades after World War II, *In Certain Circles* refracts those themes into contemporary Australia with startling force. Harrower's prose is relentless in its severity: it hunts the psychological depths of her characters and refuses sentimentality.

In Certain Circles could be read because it marks the unexpected re-emergence in the present of a 'lost' great of Australian literature, or because it made the short- and long-lists for various awards, including the Miles Franklin. Yet this is a book that demands reading on its own terms, for its unflinching prose and the surgical precision with which it dissects these intertwined lives encircled by their differences.

— MICHAEL RICHARDSON



***One Life: My Mother's Story* by Kate Grenville (Text Publishing, \$29.99)**

A few years after her mother died, Kate Grenville got out the papers she had left and found a number of exercise books with stories of her forebears, her childhood and adulthood. But, she writes, 'My mother's many hopeful starts all petered out after a few pages. What she left was a mass of fragments.'

With the consummate skill she uses in her fiction, combined with a deep desire to retrieve the life of the mother she loved deeply, Grenville brings the reader the story of **Nance Russell**: daughter, pharmacist, wife, mother, mature-age student, traveller and grandmother. She puts aside her own voice to tell Nance's story from her birth in 1912 to **Dolly** and **Bert Russell**, farmers, grocery-shop and later hotel owners, until she learns that she is to have a third baby — 'one last child' — Kate.

Grenville has taken her mother's 'fragments' and pieced them together to tell a story and fill a gap in the history of Australia, bringing the reader an important account of a woman who lived during 'two world wars, an economic depression, and a series of social revolutions [that] had changed the lives of hundreds of millions all over the world'. *One Life* provides a loving appreciation of a woman of her time who paved the way for the women of now.

— ROBYNE YOUNG

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EXPLORE HISTORY



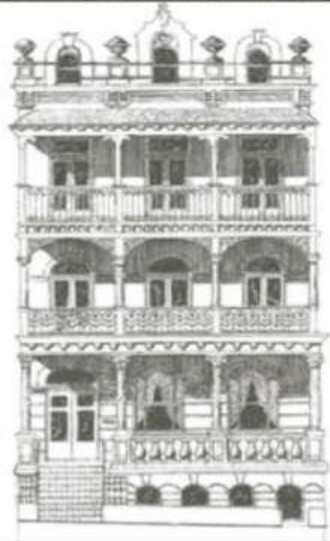
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Marked tree nr Mt Blaxland [RAHS Walker glass slide collection]



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One picture...

1000 memories



THIS IS believed to be the only wedding photo of my paternal grandparents, **Mary Ann Stevens** and **Robert Ernest Ditton**, on 1 June 1904. The photo depicts the bride and groom, on the left hand of the centre row, with the bride's parents and siblings. Mary is displaying a wedding band on her hand resting on Robert's shoulder.

Robert (1881–1948) and Mary (1885–1981) were married at St Johns Church of England in Camden, New South Wales, and

had 12 children. Robert's family were teamsters and carriers, carting silver and wool from Yerranderie and Burragorang. Mary, all of 4'11", must have been very busy raising 12 children, but was equally capable with either a shotgun or a lump of 3x2 to handle whatever farm emergency

cropped up. She loved to knit and crochet and was never idle, always having several projects underway.

Mary was the only grandparent I knew. I spent a lot of time with her; she passed on many stories from her past and instilled in me a love of all things history.

— Trish Hill, The Oaks, NSW

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